WORLD CALL

Color Goes To Church
E. ROGER FREY

☆

A Migrant Mother Speaks
EDITH E. LOWRY

☆

Will Japan Become Christian?
M. KOZAKI

☆

Europe Faces Her Problems
ROBERT TOBIAS

☆

JULY-AUGUST 1950

☆

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July-August, 1950

Vol. 32 No. 7

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The steel worker on this month's cover is a member of a "raising gang." Steel workers travel with their companies from job to job. This man hails from Montana. Many other such workers come from distant parts of the United States and Canada.

The photo is by Lew Merrim and is used by courtesy of the State Department, Division of Publications.

Social Welfare and Church Extension share in the emphases of this issue.

Hidden Answers

1. Why have a Freedom and Democracy Sunday?
2. Into what three component parts has the European church been split?
3. In what ways does the Bureau of Architecture give assistance to Disciple churches?
4. What good opportunity is there for a layman in Puerto Rico?
5. What are the obstacles in Japan that affect increased church membership?
6. What professional field does Martha Masih hope to enter?
7. How much education do migrant children receive?
8. What rural values are primary in a nation's life?
9. What rules govern the use of color in church buildings?
10. Why must action be taken now to expand mission work in P.I.?

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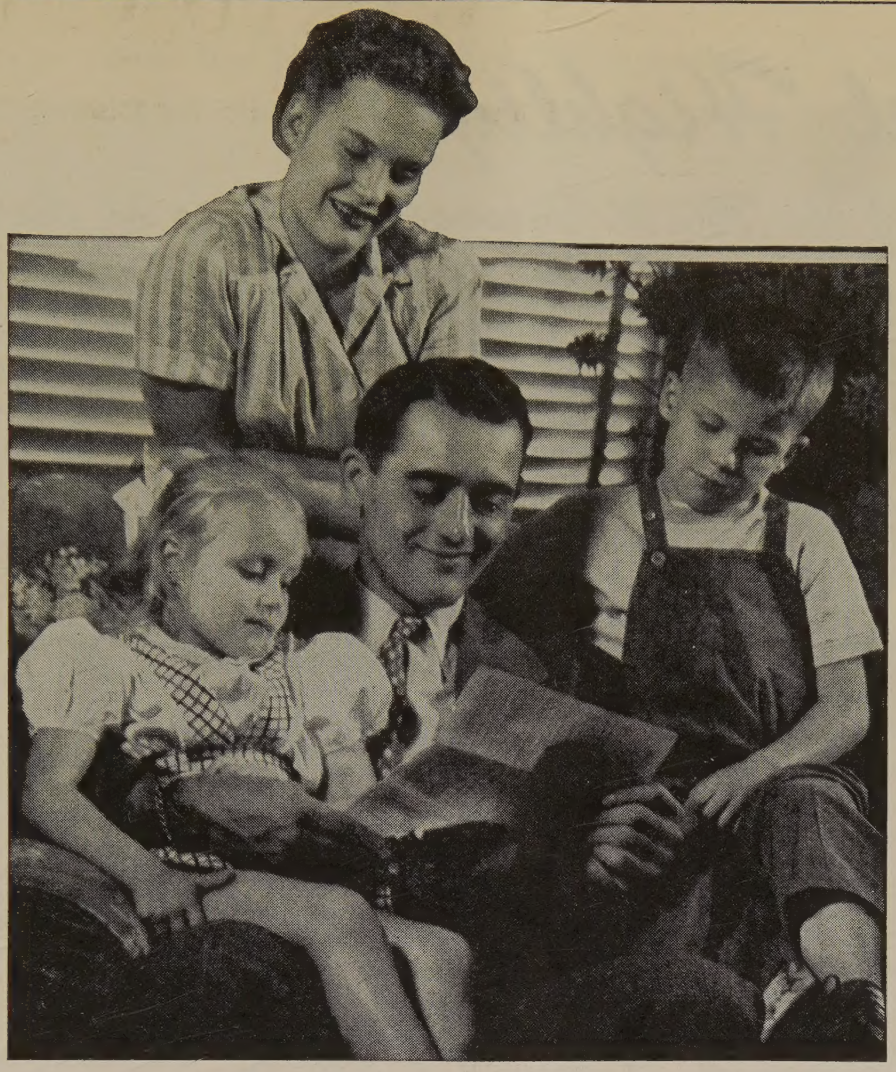

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Global Highlights

News of the World Through the Eyes of the Church

Bates Goes to Union Faculty

NEW YORK.—M. Searle Bates has accepted the position of professor of missions at Union Theological Seminary, New York City, according to Dr. H. P. Van Dusen, president of the seminary.

Dr. Bates has served since 1920 as a missionary to China with The United Christian Missionary Society, where he has been professor of history at Nanking University.

Dr. Bates went through the China uprising of 1927, the Japanese conquest of 1937, and the occupation of China by the Communist forces following World War II. He and Mrs. Bates are returning to the United States this summer.

Baptists Discard Merger Timetable

BOSTON (RNS). — The Northern Baptist Convention here voted to discard a previously adopted timetable of events leading to merger with the Disciples of Christ.

Dr. Hillyer H. Straton, chairman of a commission studying the proposed union, said the vote was not an abandonment of merger plans but represented a change of strategy. Another spokesman conceded that the action would delay merger.

The abandoned timetable had provided for a "basis of union" to be submitted to the annual meetings of both Conventions in 1953 for consideration in 1954, and to be voted upon in 1955.

Sockman to Speak At Oklahoma City

INDIANAPOLIS.—Ralph W. Sockman, pastor of Christ Church (Methodist) of New York and one of America's foremost radio preachers, will speak at the WORLD CALL luncheon at the International Convention of Disciples of Christ in Oklahoma City on Oct. 12.

Dr. Sockman is a member of the Central Committee of the World Council of Churches and is president of the Church Peace Union founded by Andrew Carnegie. He is the author of several books.

Churchwomen Want Broader Human Rights

ROCHESTER, N. Y. (RNS).—The United Council of Church Women in executive committee adopted a resolution urging the inclusion of articles on social and economic rights in the United Nations Covenant on Human Rights. It urges the setting up of a special panel for the hearing of appeals and charges of violation of human rights.

Disciples Choose New Director of Evangelism

INDIANAPOLIS.—July 1, Theodore R. Leen of Stockton, Calif., will become national director of evangelism in the department of church development and evangelism of The United Christian Missionary Society. Announcement was made here following a recent meeting of the board of trustees. Mr. Leen's appointment fills the vacancy created when Spencer Austin, his predecessor, became secretary of the department of resources in 1949.

Mr. Leen

Mr. Leen is a graduate of Chapman College and holds advance degrees from the University of Southern California. He has studied at the University of London and the London School of Economics. He has held pastorates in Idaho and California, served four and a half years as chaplain with the Army Air Forces, and has been active in interdenominational and civic work.

Mrs. Leen is an active church woman and a member of the board of managers of the United Society. The Leens have two daughters.

"Cooperation and Beyond To Brotherhood in Christ"

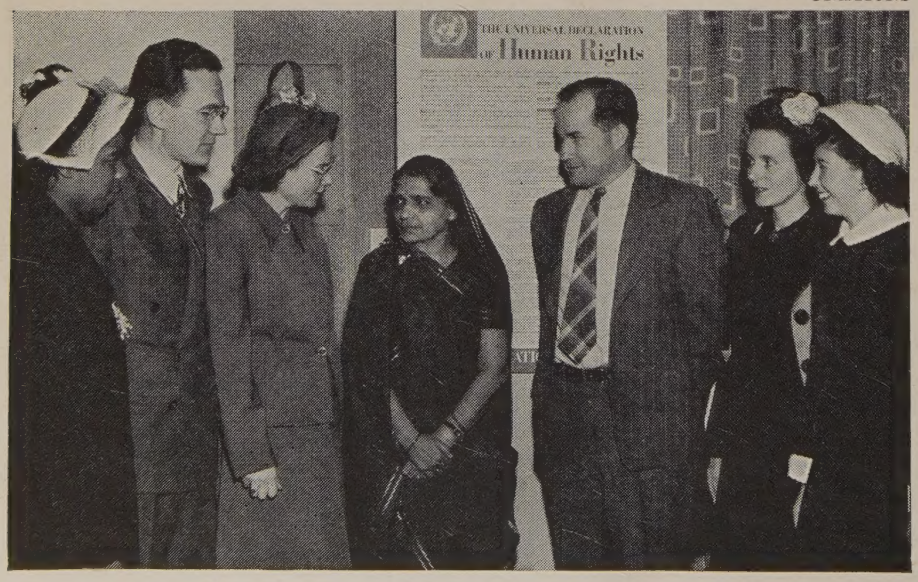
INDIANAPOLIS.—Disciples of Christ announced here that "Cooperation and Beyond to Brotherhood in Christ" is the theme of the International Convention to be held in Oklahoma City in October.

Disciples will have international Christians as their guests. Dr. Kagawa, Japanese leader, will speak Oct. 12, in the service honoring missionaries and candidates. Mrs. Les-

Missionaries Are World Minded

Students in the Kennedy School of Missions of the Hartford Seminary Foundation talk with Mrs. Mehta, representative from India to the United Nations Commissions on Human Rights, at UN interim headquarters. Keith Salmonson, second from left, and Ruth Kinney, third from left, are two of five Disciple missionaries commissioned in Indianapolis, May 17. Both are going to India.

—UNATIONS



New Day Nursery of East Tokyo Institute

At the left is the new day nursery building of the East Tokyo Institute, Tokyo, Japan, dedicated May 14. At the right are nearly thirty of the ninety children enrolled, with parents and staff members. The day nursery is part of East Tokyo Institute founded in 1918 in one of the slum districts of the city. The former day nursery building was destroyed in the raid on Tokyo in March, 1945. The present building was built with funds raised by A Crusade for a Christian World.

lie Swain, Baptist churchwoman and member of the executive committee of the World Council of Churches, will speak on the same program.

Other speakers will be Theodore Adams, pastor of First Baptist Church, Richmond, Va., and Luther Wesley Smith, executive secretary of the Northern Baptist Board of Education.

Church Bells Ring On Saturday Night

MAMARONECK, N.Y.—Mamaroneck and Larchmont village churches have inaugurated a 15-minute church-bell program every Saturday night. This revives a custom started over a century ago in Zurich, Switzerland, and suggested in this country by the wife of an American Army officer stationed in Vienna.

Jesse M. Bader, executive secretary of the evangelism department of the Federal Council of Churches, says the national committee of the United Evangelistic Advance is planning to promote the idea across the country this autumn.

Presbyterians Ask End Of Bomb Production

CINCINNATI, O. (RNS).—Immediate cessation of the manufacture of hydrogen bombs and all other weapons of mass destruction through an "effective international agreement" was called for by the 162nd General Assembly of the Presbyterian Church in the U.S.A. here.

It pledged its support in the "advocacy of the Baruch Plan, or any alternate plan which will effect general disarmament."

The Assembly called upon the president, secretary of state and Congress to maintain the principle of separation of church and state by "scrupulously avoiding any official relations with the Vatican."

Dr. West Goes to Atlantic Christian

WILSON, N. C.—Robert Frederick West will become head of the department of religion and philosophy and dean of religious life at Atlantic Christian College July 1, according to announcement made here.

Dr. West received his A.B. degree from Lynchburg College, his B.D. and Ph.D. degrees from Yale Divinity and Yale University. He has been for the past three years chairman of the department of religion and director of religious activities at Wabash College in Crawfordsville, Ind. Prior to that he had a similar position at Texas Christian University. He has also taught at Brite College of the Bible and Lynchburg College.

Dr. West, active in interdenominational work, is an author of merit and a popular lecturer. He is an active sportsman, is married and has three children.

Ask Jerusalem Control For Holy Places Only

WASHINGTON, D. C. (RNS).—A proposal that the United States ask the United Nations to abandon the present internationalization proposal for Jerusalem and substitute a system of international control limited to the Holy Places was made to President Truman by 258 American religious and other leaders.

The proposal suggested the establishment of an international curatorship for the Holy Places to be discharged by a UN commission composed of representatives of the Protestant, Roman Catholic, Jewish, Greek Orthodox and Moslem faiths.

Among those sponsoring the proposal were Episcopal Bishop Charles K. Gilbert, Methodist Bishop G. Bromley Oxnam, Dr. Reinhold Niebuhr, Dr. H. E. Luccock and Sumner Welles.

Ecumenical Ship Is Now On Stained Glass Plaques

NEW YORK.—The American office of the World Council of Churches is ordering colored stained glass plaques of the "ecumenical ship" which it has been using as a symbol of the ecumenical movement in posters and display materials. The plaques, six inches in diameter and suitable for hanging in windows, may be ordered from 297 South Ave., New York City, N. Y.

Peachtree Christian Church, Atlanta, Ga., is the first church known to have used this symbol in an art glass window. (See WORLD CALL, Jan., 1950.)

Disciples Will Work With Migrants

INDIANAPOLIS. — Eleven Disciple young people were selected by the Home Missions Council of North America to work among migrants this summer according to announce-

ment made here by the department of social welfare of The United Christian Missionary Society.

After a training period at Camp Warren, near Benton Harbor, Mich., assignments in Minn., N. D., Mich., Ohio, and Ill. were given to the following: Shirley Anderson, Staples, Minn.; June and Marilyn Digweed, Chicago; Barbara Ann Hoskins, Norfolk, Va.; John Hoyopatubbi, Riverside, Calif.; Barbara Jesten, Minneapolis, Minn.; Bill and Dorothy Lewis, Enid, Okla.; Mary A. Nibbe, Waukegan, Ill.; Ella Williams, Harvey, Ill.; and Lois Mae Young, Huntington Park, Calif. (See story, page 22.)

Warns Against Mixing Religion and Politics

CLEVELAND (RNS). — John Foster Dulles, consultant to the State Department, before a large Jewish congregation here, spoke in behalf of an inclusive United Nations: "Let us not destroy an organization which, just because it includes potential enemies, can be the bridge to peace."

In answer to recent suggestions that the UN be reorganized, Mr. Dulles said, "Most of us would feel an emotional satisfaction if nations represented by atheistic governments were thrown out of the United Nations.

"But it is dangerous business to mix politics and religion and to seek to impose a religious test upon membership in a world organization of governments."

He compared the UN assemblies to American town meetings, concluding, "A town meeting, however, is not of much value if the only people admitted are those who agree."

Dr. Poling Will Head Fight Against Subversion

CHICAGO.—Dr. Daniel A. Poling, editor of the *Christian Herald,* was elected permanent chairman of an All-American Conference to Combat Communism, a group sanctioned by a recent action of the Federal Council of Churches (see May WORLD CALL, p. 3), one of the 51 cooperating organizations.

The founding sessions of the Conference were conducted under the chairmanship of George N. Craig, national commander of the American Legion.

Following his election, Dr. Poling made the following statement: "It is an American organization, and organizationally it will be a master of none, the servant of all, and to all its constituent groups and agencies it will seek to be the defender of our American freedom.

"We support unanimously those activities that would make our American freedom the equal opportunity of all races and groups among us."

Federal Council Leads Fight Against Gambling

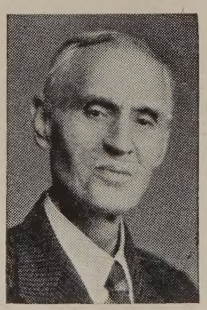
NEW YORK.—The executive committee of the Federal Council of the Churches of Christ in America in its May meeting here affirmed its position on gambling.

"The conscience of the nation is challenged by the disclosure of the extent to which gambling has become a commercial enterprise on a national scale.

"We request the Department of Research and Education to report in *Information Service* on the present rise and extent of the gambling evil, and authorize the officers of the Council to appear at any legislative hearings dealing with the subject."

Beneath the Spire

DR. CLINTON LOCKHART, 92, emeritus biblical professor of Texas Christian University, and Mrs. Lockhart (they married in 1885) live with their granddaughter, Mrs. Eastin Nelson, in Austin, Tex. One of the first Disciples to do graduate religious study, he received the Ph.D. degree from Yale in 1894. An ordained minister, he was president of Culver-Stockton College and taught at Michigan Bible Chair and Drake University. As president and later as a professor, he was with T. C. U. 37 years with the exception of one year before retiring in 1943.



Dr. Lockhart

He taught seven languages and learned several others; wrote six books, the last, poetry, published in 1938; learned to play the violin when 75. Oldest of three living Campbell Institute charter members, he joined in 1896, at 38, when E. S. Ames, first president, was 26, and W. E. Garrison, 22.

* * *

AL WHITEHOUSE, director of the United Steelworkers of America (CIO), District 25, has been deacon, elder and board chairman of the Latonia, Ky., Christian Church, and is presently a trustee. He is a Disciple representative in the Federal Council's Dept. of Church and Economic Life.

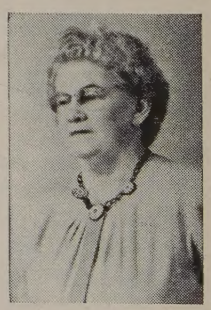
Born in Louisville in 1905, he was for 19 years an electrician in machine shops and steel mills. He took his present post in Cincinnati in 1942, after seven years as a local union officer. Member of the executive board of United Steelworkers, he has been Kentucky CIO president since 1940.

Mr. Whitehouse

A Kentucky Colonel (he resides in Covington), he was a sponsor and director of the Committee for Kentucky (nonpartisan effort to combat illiteracy, industrial stagnation, etc.), is on boards of Cincinnati Urban League and Foreign Policy Association.

* * *

MRS. HARPER P. TUCKER was for 16 years on the Georgia women's board, six as president. Through her efforts, Poplar Springs Church, near Sandersville, where she resides on Pineview Farm, was one of the first in Georgia to accept its Crusade goals. Her optimism stems from a deep faith.



Mrs. Tucker

An able Bible school teacher, she is a dynamo of energy—raised funds and helped to supervise construction of an educational annex and parsonage. She has held many W. C. T. U. offices and is an active Georgia Farm Bureau spokesman. She wears the diamond four-leaf clover for 25 years' of 4-H Club sponsorship. She is the mother of four children.

—BELL RINGER

WORLD CALL

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Church Extension Goes to Puerto Rico

THE interview in this issue with Charles Betts illustrates the manner in which church boards can work together in carrying on Christian work. Mr. Betts is advisory architect of the Board of Church Extension. He has recently returned from a period of service with churches of Disciples of Christ in Puerto Rico. All of these churches have grown out of the work carried on by The United Christian Missionary Society.

We believe that the Board of Church Extension acted wisely when something more than a year ago it voted to carry on work outside continental United States. The visit of Mr. Betts and the earlier visit of the Board's general secretary, William T. Pearcy, brought encouragement to the Puerto Rican churches and has enabled several of them to launch needed building projects which would not otherwise be possible. This is the kind of cooperation the people of the churches like to see.

Where Laymen Hold the Key

IN many parts of Europe today, writes James A. Ryberg of the Geneva staff of the World Council of Churches, "Christian laymen are not only sustaining the church, but they are also spearheading the church into action."

Such initiative on the part of laymen, according to Protestant conviction, should always characterize the life and work of the church. Conviction as to the importance of the Christian ministry should never obscure our deeper conviction as to the priesthood of all believers.

There is for every Christian a direct access to God which is in no sense dependent upon priestly meditation. Not only so, but there are duties and responsibilities associated with the Christian calling which cannot in any sense be delegated to a minister. The layman often holds the key to the effectiveness and vitality of the church.

Thus it is a good sign that in Czechoslovakia today Protestant churches are sponsoring "popular lectures" for laymen, designed to help them understand the message of the church. In Prague, five hundred laymen a week have been attending such lectures, held not in churches but in rented public halls. Some come from such distances that they do not reach home before two o'clock the next morning.

Laymen in Hungary are reported by the World Council representatives to have launched a number of lay training schools which concentrate on Bible study and which seek to give "fresh answers" to the daily problems which Christians in this troubled country face. In many Hungarian churches the laymen have been organized into cell-groups of fifteen or twenty in which they study the Bible and carry on discussions as to their common problems as Christians.

As a result of this program, plans are under way for each of forty church districts in Hungary to set up its own Bible Training School. These schools will be run by laymen if pastors are not available.

Nothing could bring greater power to the Protestant churches of America than for laymen to take upon themselves more of the responsibilities too commonly left to the ministry. That this may be brought about is the hope of leaders of the laymen's movements of our churches. Laymen hold the key to a revitalized church.

The Meaning of the Crusade

MANY churches of Disciples of Christ will have completed their financial objectives in the Crusade for a Christian World when this issue of WORLD CALL is delivered around July 1. Many more will be well on the way to such achievement, though they will need to take advantage of the extension of the time to the Week of Compassion Observance early in 1951.

To these and to all churches we would give emphasis to that which we have said before. It is that the Crusade objectives are not things to be done once for all time and then be set aside. They simply point the way to that which we should have been doing all along.

In renewed spiritual life, in education, in evangelism, in stewardship and in world outreach most of our churches and most of our members fall far short of reaching satisfying objectives. The Crusade, if it accomplishes its purpose, will commit us all to the realization of the greater and better of which we are capable.

Goodness and the Good Earth

BETWEEN what the Chinese call the Good Earth, the good way of life, and goodness itself there is a logical connection that is inescapable.

No nation that has scorned those who till the soil has ever done much to advance the good way of life for its people as a whole. And no such nation has contributed materially to the nurture of goodness and decency among its people.

When we look at it from the positive side, this truth is equally obvious.

A proper concern for the Good Earth and for the people who derive their livelihood from it makes for the good way of life for all—*and for goodness.*

Truly religious people have always looked upon the earth and its resources with reverence. The mystery of seasonal growth is prominent in all primitive religions. The psalmist of the Old Testament sang of the wonder of the earth as the handiwork of God. Many of the prophets were men of the soil.

IN the next six months thousands of groups in the Protestant churches of America will concern themselves with the study of "The Town and Country Church." No such study can deal profitably with rural churches simply as organizations unrelated to the life of the countryside. There should come from this period of study and discussion a new appreciation for what Dr. Mark Dawber refers to in this issue of WORLD CALL as "The Rural Way of Life." There should come to thousands of city folk a new understanding of the terrible consequences which will confront a nation that fails to solve the problem of the migrant seasonal worker. (See "A Migrant Mother Speaks" on page 22.)

What can we say of the future of the good life in a country in which the number of migrants is on the increase? And in which the problem is complicated by the growth of vast industrialized farms which are assumed to be best served when large bodies of men, women and children shift from place to place without roots in any community?

The question of the farmer and the soil is not peculiar to any single country. In most lands the situation is far more serious than in America. For this reason some countries have turned to nationalization of land or to land "redistribution."

REDISTRIBUTION of land has not occurred in Communist countries only. Indeed, some solution of the land problem—which is really the problem of the landless farmer—is seen by many of the most conservative leaders as a bulwark against communism.

The most widespread program of land redistribution which has occurred recently took place in Japan at the direction of General MacArthur. Under his orders the government has supervised the sale of more than one-third of the cultivable land of Japan. Some sixty million acres were sold by the big landowners to their former tenants. Two million farmers thus became owners of the plots they cultivate.

A correspondent of the *Manchester Guardian* in commenting on this redistribution writes:

"The political result of the reform has been to turn the peasants into resolute conservatives."

There can be no question as to the value which results when every citizen feels that he has a real stake in his country. For this there is no substitute. It is especially important that the man who tills the soil shall be able to partake of the fruits of the soil. And it is equally important that he shall have a sense of belonging to and having roots in some little part of the Good Earth.

All of this is, as we said at the outset, connected with the good way of life and with goodness.

The days of large numbers of strong country churches were days of farmers who tilled their own acres or who had hopes of becoming the owners of the land they worked. They built good communities and much of their life was centered in the church.

For the sake of the good life and for the sake of goodness our own generation must in its own way preserve the best which our fathers found in the "rural way of life."

The Chinese Must Lead

THE China Committee of the Foreign Missions Conference of North America has acted wisely in approving the proposal for transfer of church authority over matters of policy and finances from missionaries to local leaders.

The proposal came from China last fall when prominent Chinese Christians united in sending a message to all United States and Canadian boards of foreign missions. These leaders did not think that present conditions made the future position of the missionary untenable or rendered his service unnecessary. They did feel, however, that the foreign missionary should work in new ways, especially outside of administrative posts.

Only the mission boards can act on these proposed changes. However, the statement of the China committee will carry weight, and it points the way toward putting more responsibility on nationals, a trend that set in some years ago.

Among Disciples of Christ in China there are many capable, well-trained Chinese leaders. One of these is Luther Shao, well known in the United States. As executive secretary of the work of Disciples of Christ in China, Dr. Shao has shown unusual administrative ability. He is thoughtful, resourceful and possessed of a radiant Christian faith.

Readjustments in the Christian work in China must come. These changes should result in greater initiative on the part of Chinese Christians. The Chinese must lead.

Color Goes to Church

How the Proper Use of Color Can Add to the Beauty and Utility of Your Church Property

By E. ROGER FREY*

HAVE you a room at your church that needs to be painted? Does the sanctuary need redecorating? Or do you have a dark, dingy hallway? Would you like to know what color to paint the walls according to some order of reasoning? This article is concerned with the conviction that color on the walls cannot only be attractive to the eye but can have purpose and meaning.

The Creator provided in nature colors that have a meaning. The cold blue of the sea and the warm glow of a burning fire have a physiological effect on the individual's eyes and body. They also have a psychological effect on the mind.

Color can be cheerful or depressing, disturbing or restful. Cheerfulness plus restfulness plus good visibility is the fundamental aim of color reasoning.

Almost everyone feels a bit more lighthearted on a sunny day than on one when the skies are overcast. Cheering up an interior results from choosing colors that suggest sunlight. And of course, cool colors are advisable when there is too much sunlight in the room.

The rules governing the use of warm and cool colors hold good for use in church decorating. Warm colors can counteract the effect of cold, cheerless light from north or east. This makes them the logical choice for rooms having those exposures or rooms receiving little light due to shade from near-by buildings and other obstructions.

The warm colors are those in the range of yellow, orange and red. They are known as warm colors because they suggest heat, blood and the sunshine. Their use is governed by their physiological effect which is one of stimulating warmth and cheer.

The cool colors, on the other hand, are used to best advantage in tempering the strong warm light from south or west. The cool colors are those containing blue. They suggest the hues of winter, ice, snow and expanses of water. As with the warm colors, their use is determined by the effect they produce, in this case a feeling of coolness, calm and restraint.

Color Preferences

Children of different ages require different color combinations in their rooms. Rooms should be painted different colors to give variety. It has been scientifically determined that the age of a person determines his reaction to color.

Children of grammar-school age indicate a preference for blue over red, with yellow running a strong third, and green preferred over white. Black makes some appeal, but the natural instinct strong in children leans toward the primary or brilliant colors which, as a result, should be used in the decorative schemes of rooms for children.

As children develop, their color appreciation changes with greater preference for the subdued or less gay colors. When youth passes into middle and old age the preference lessens for the brilliant colors and they become attracted to the somber, more conservative and dignified hues of neutral tones.

A brief report is given below of suggested color schemes in redecorating sanctuary, kitchen and other rooms of the church.

The sanctuary—

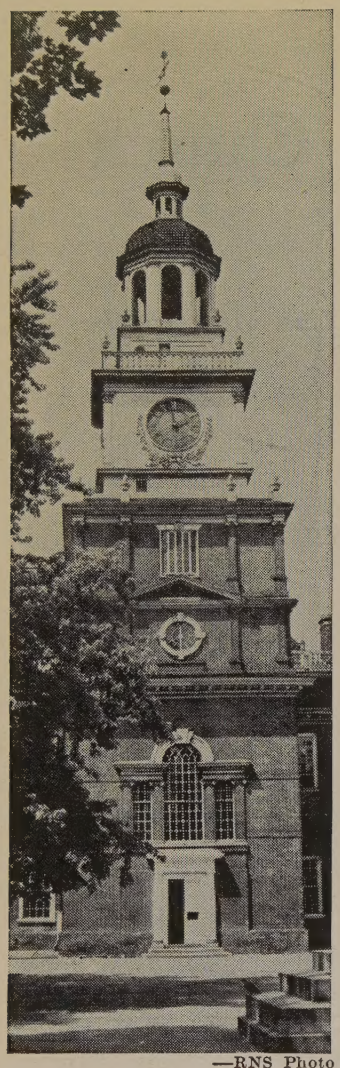
The sanctuary was never meant to be a place where we would be surrounded with a drab or cold atmosphere.

The rear walls, side walls and sloping ceilings on both sides of the sanctuary may be painted a soft rose-tan tint. This color is also recommended for ceilings and walls of front entry.

The end wall of the chancel including organ pipes, if any, may be painted an eye-rest green tint or a soft dusty blue. This color choice for the front wall gives variety and contrast to the rich red in the dossal curtain often seen in our churches.

(*Continued on page* 12)

*E. Roger Frey is architectural assistant and color adviser to the Board of Church Extension.



—RNS Photo

Independence Hall
Philadelphia

Our American Heritage

Freedom, Democracy and the Rights of Man Are Concepts Which Are Rooted in the Relationship of Man to God —this Our Founding Fathers Knew

By JAMES A. CRAIN*

THE relentless pressure of world events and the rise of power systems that deny the principles upon which all free men rely have driven lovers of freedom everywhere to re-examine the foundations of their social and political faith.

The foundations of a free society are revealed as spiritual realities. More concerned with developing our vast national resources and expanding our marvelous productive capacity, we have taken our freedoms for granted, forgetting that "Eternal vigilance is the price of liberty."

We had almost forgot what the Founding Fathers knew so well—that such concepts as freedom, democracy, the rights of man are rooted not in theories of government or in legislation, but in the relationship of man to God.

"Written as with a Sunbeam"

Alexander Hamilton once put it in these words: "The sacred rights of mankind are not to be rummaged for among the old parchments or musty records. They are written as with a sunbeam in the whole volume of human destiny by the hand of divinity itself, and can never be erased or obscured by mortal power."

It took the rise of Stalin, Mussolini, Hitler, and the millions of the faceless multitude who submitted to totalitarian dictatorship in Russia, Italy, and Germany to re-awaken us to the nature and priceless value of our freedom. We accepted our liberty as a matter of course until we saw whole nations pass under dictatorship.

The struggle for freedom today is sharper than when our forefathers fought to gain freedom that they did not possess. We struggle to protect liberties we have against a totalitarian philosophy that begins with the promise of more economic freedom and ends with a police-state.

We must struggle likewise against those who in mistaken zeal for the defense of freedom destroy freedom by the methods they use. The American heritage today needs defense both from its foes without and from its overzealous friends within.

What is this heritage? How can we defend it?

It is, first, a passionate belief in the dignity and worth of man *as man*—as a human being who is a creature of God and endowed by the Creator with rights that are equal to those of every other man.

It required magnificent daring and unexampled faith to establish a government upon the proposition "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." It took courage and faith to propose that "We, the people of the United States," are the source of power.

The Constitution is the basic law of the land, but the Supreme Court has ruled that it must be read in the light of the Declaration of Independence. The Constitution is the body of law. The Declaration of Independence gives it a soul.

The Right to Change

A second revolutionary concept in our heritage is that "governments are instituted among men" to secure rights given them by their Creator. These governments derive their "just powers from the consent of the governed." Lincoln called it "government of the people, by the people, and for the people."

Still more revolutionary was the declaration "that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles and organizing its

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powers in such form, as to them shall seem most likely to effect their safety and happiness."

No monarch anywhere in the world could read that statement without a shudder. That one sentence struck a revolutionary blow at the doctrine of "divine right" by which kings held their powers.

No nation in the world at that time was ruled by the sort of government these American colonists proposed to establish. The few experiments in democratic government recorded in history, usually limited in size, had eventually succumbed to internal and external disorders.

The People Boldly Speak

But here was a rich and prosperous people boldly challenging established concepts of power and proposing to establish a government based upon the will of the people. They believed that they were equally endowed by the Creator with basic human rights. They believed they, the people, could be depended upon to exercise their citizenship with wisdom and discretion.

The "American Dream" has not come true for all men. Parts of our population have not been permitted to exercise their "unalienable" rights nor have they shared equitably in this "American Dream."

Our actions often contradict our ideals. Honesty compels us to admit that our weaknesses are the seed beds which give communism, fascism, and other anti-democratic "isms" chance for growth. Our reluctance to give equal rights to all citizens, equal justice before the law, equality in education and job opportunities, and to regard every man as the peer of every other man in rights and responsibilities measures the extent of our failure to achieve the goal.

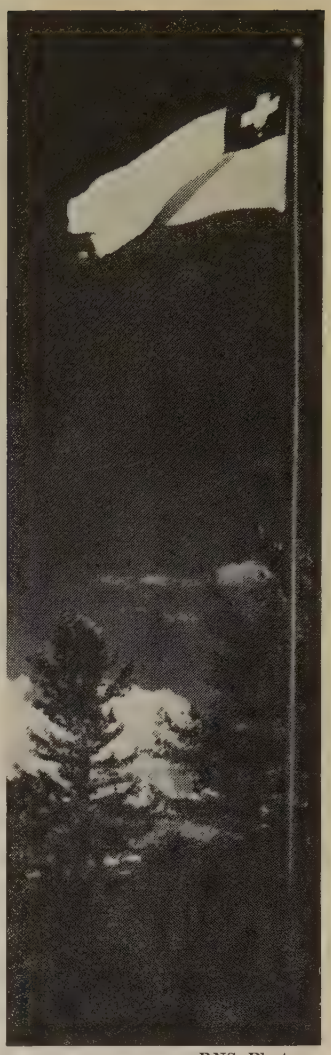
It will help us to get a wider perspective and nerve us for further effort if we remember that the Declaration of Independence, the Constitution, and the Bill of Rights were not destinations at which the Founding Fathers had arrived. They were goals toward which they moved. They gave us a blueprint with the specifications to be filled in, a road map for a journey we must continue.

The Continuing Freedom

Because they were aware that they had not achieved all the goals of democracy, the framers of the Constitution made promotion of "the general welfare" one of its purposes. They made that purpose equal with the formation of a more perfect union, the establishment of justice, the common defense, and the securing of the blessings of liberty. They left open the way for further action by the people to safeguard their liberties and promote their welfare.

The people have not failed to exercise this right. They demanded the Bill of Rights as the price of acceptance of the Constitution. They wrote into the Constitution the 13th, 14th and 15th amendments abolishing slavery and guaranteeing rights of citizens without respect to race, color or previous condition of servitude. The people decided incomes should be taxed, that senators should be elected by direct vote, and that women should have the right to ballot.

Only by recognition that "new occasions teach new duties" can the Constitution continue to be a living



The Christian flag is the symbol not only of the church and of the Christian faith, but of human freedom as well. Man can be truly free only under God. This will be the major emphasis of Freedom and Democracy Sunday which will be observed in thousands of American churches on July 2. In a time when human freedom is subject to widespread danger of suppression there is need to emphasize anew the Christian concept of the dignity and worth of every individual as a child of God.

—RNS Photo

reality. Under its shelter social legislation far beyond anything its framers ever dreamed of has been enacted. We may confidently expect that we shall go still further as new human needs are revealed and as ways are found to meet them.

In thus providing for future extension of "the general welfare," the makers of the Constitution were perhaps as daring as in anything they planned or did. It takes great faith to trust the people and especially to trust posterity.

It is only under the protection of this heritage of a free man in a free society that the church can effectively carry on its apostolic mission of redemption of the individual and the social order in which he lives.

Religion Is Our Basic Strength

President Truman recently said, "The United States has been a deeply religious nation from its earliest beginnings. . . . The basic source of our strength as a nation is spiritual. . . . It is this faith that inspires us to work for a world in which life shall be more worth while—a world of tolerance, unselfishness and brotherhood—a world that lives according to the precepts of the Sermon on the Mount. Religious faith and religious work must be our reliance as we strive to fulfill our destiny in the world."

Gossner Mission at Mainz-Kastel, Germany, houses theological students from the University of Mainz. It was built by work campers. The mural, painted by art students of the University, depicts laymen witnessing to the gospel. Friedal Blightner, assistant to Pastor Symanowski, is jumping into the excavation for a classroom building to be completed by work campers this summer. Young people trained here go into mines and factories in the Eastern Zone as lay evangelists.

Europe Faces Her Problems

and Her Future

By ROBERT TOBIAS*

HUNGRY, cold, afraid of tomorrow? Not many Europeans have escaped that experience. None have escaped the haunting fear that want will strike them or their children. This is not just a passing phenomenon. The whole history of Europe has come to be "not enough to go around; get yours before someone else does!"

Weariness and fear paralyze millions in Europe. They lack trust in one another. They are cautious in national and family planning. They are indifferent to any plan short of revolution. It is the fate of children to grow up and learn to live with fear.

But generations of uncertainty have not produced utter hopelessness. Some of those who have suffered most give assurance to the rest of us in their strange indifference to hunger and cold. At rock bottom, they have been able to see God; little else seems to matter.

Nations and Unity:

A short day's drive across three or four frontiers is sufficient to convince one that European disunity is annoying: passports, controls, visas, different rationing systems, different languages, education, and now iron frontiers down the middle of Europe. But it is more than annoying. It fosters disunity.

However, I have never been quite convinced by this show of disunity. The recurrent movements for unity running all through European history have to be reckoned with. Byzantinism, the "Holy Roman Empire," the "Holy Russia (and Europe)" of the Czars, the League of Nations, the more recent schemes of the Axis, the Comintern, and the European Council cannot be written off as wild dreams of power-maniacs. The fact that the idea comes again and again may mean something, even if one had no convictions as to the meaning of creation.

Limited unity schemes have had limited success. They have attempted "let's-be-realistic" tactics because the bases for unity were no more than those points whereby the most nations concerned would enjoy the greatest (economic?) benefits. Even the noblest such Babels have fallen, and probably will continue to fall, if the reason for unity is merely economic, military or political.

The European nations must themselves go back and broaden some foundations. Organic unity will come after *felt* unity—not before. The growing spirit of *unity at the level of the people* is remarkable considering Europe's difference and unsettled quarrels. The other unity will come if not clumsily forced.

Non-Europeans can help these people see beyond Europe, for example, if the Point Four Program could become a United Nations program with European participation, especially in leadership. We could continue aid where requested in real conviction of a common destiny.

But, we need to realize the limitations of this material aid and to see that the moral and spiritual wellsprings are well founded at home and related to centers of spiritual renewal abroad. This is to know that na-

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An Orthodox pastor works as a laborer.

tionhood is an administrative convenience and that we are inherently and historically part of each other.

War or Peace?

If it were put to a vote in Europe, I suppose the "ayes" might carry—for war now! Who would vote "aye"? Millions of refugees and DP's, millions who would like to clean house in East Europe, millions who are convinced that it is "war now or lose later," several hundred thousand indifferent, and a goodly number of professional military personnel and mercenaries.

Only a few hundred thousand responsible government and church leaders in East and West Europe alike, and some millions who realize war would make their hearth the battleground would vote against war.

This is a tragic situation, but it would not be this if the "ayes" could be shown that their foregone conclusions *could* be wrong.

They now believe that they would not be personally involved; that the war would be between the Soviet Union and the United States only and that the United States would without question be the victor.

They believe that after the war they would return to their countries, be welcomed back by countrymen and kinsmen, and re-establish questionable monarchial and feudal habits.

This kind of irresponsibility, so difficult to check, does about as much in Europe to undermine a sensible peace as could be imagined.

Even so, the situation is not without hope. People, especially those who have suffered most, have learned there is something basic in us more important than life itself. Here, in void, the faithfulness of eternity is known.

People have learned that treaties between governments mean nothing; understanding between peoples means peace. And the great shifting of people back and forth across Europe, with all the irritations and heartaches, has done something toward establishing simple understanding and compassion among people.

Momentarily a dubious peace in Europe is held precariously in the hands of fallible leaders. Here is an incomparable responsibility for governments, for the United Nations, and particularly for the universal church.

Dechristianization and the Kingdom of God:

A French priest said: "The proletariat is a pagan people with some Christian superstitions. These are baptism, first communion, marriage and burial." They know that in recent generations the church has been moving up the social scale. Now it "hobnobs" with kings, financiers and "respectable" people, not with the masses.

Church leaders have reason to fear if we are more concerned with the church as a corporation than as a spiritual movement.

The church in Europe has now been rather clearly split into three component parts. First, there is the *official* church which is primarily an ecclesiastical body with relations to other bodies such as states. Second, there are the *"reactionary"* or *"underground"* churches which are plotting for the return of lost privileges. Third, there is the church that expresses itself in the sense of Christian fellowship and community which lies at the heart of the Christian religion.

The first two of these have responded as they have for almost identical reasons. These reasons relate to the idea of the church as an institution which has certain rights, properties and positions which it must protect. The last group has renounced—sometimes involuntarily—the idea of the church as a corporation, given up landed estates and formal church organization, and reconstituted itself along the lines of the apostolic church or the church of the arena.

There is no office, no privilege, no prestige. There is a compact community of believers holding their lives, fortunes and faith, prayer and destiny in common. Professional clergy are now working clergy, as laborers, farmers, teachers. Lay "elders" together now take the spiritual responsibility of the community of faith that we as professional clergy have carefully pirated away over several centuries.

"Dechristianization" is not necessarily an undesirable thing for a church which has amassed such wealth and position. It is costly and it is certainly uncomfortable, but it is helping the church to see its real place as the church, not as landowner, educator, parliamentarian or government itself.

The fundamental community of faith in the church is unshakable. It is as strong, its message as valid, under one regime as under another. It is characterized by its sense of solidarity and oneness in the Lord and each other. The confidence shown one toward another is in sharpest contrast to contemporary trials in East and West over political reliability.

Churches of Europe may have a prophetic message to the world church. Have we ears to hear? The whole of Europe may mean *today, now, this* is the time of our Lord's salvation.

Europe—proving ground for countless ideologies—is being reborn. The cry coming from her struggle is far more than worth hearing. It may represent our own salvation.

Color Goes to Church

(*Continued from page 7*)

The painting of the woodwork is an oft-debated subject. If the church has heavy timbered beams with a dark brown finish which lends to the harmonious surroundings, it would be advisable not to repaint this heavy type woodwork.

However, a very good effect can be achieved in most cases by painting the dark woodwork a few shades darker than the wall color. This tends to give the room a harmonious effect, thus helping to eliminate such non-essentials as woodwork around the windows and doors, which can be disturbing to the eye.

The center ceiling and vertical areas around upper windows should be painted an off-white shade. This will give a maximum brightness and spaciousness to the sanctuary room.

The kitchen—

Since the average kitchen is normally hot when in use, cool colors have the most appeal.

Colors recommended: white ceiling; light green walls; deeper green dado; white woodwork.

The dining room—

Colors recommended: ceiling, ivory; walls, light Wedgwood blue or a frost green. Or, ceiling, light Wedgwood blue, walls, a light yellow or a light peach color.

Light and Color

As strong exterior light will cause walls and ceilings to reflect their colors back into a room, it is unwise in general to use large areas of warm colors of great intensity in a room that gets a great amount of sunlight. Neither should we use cool colors in a rest room or any other room that gets a very small amount of natural light.

Rooms having a northern exposure receive no direct sunlight and are considered shadowed rooms. Such rooms need colors in the warm hues—as light canary, dusty rose, peach, cherry or rose beige.

Southern exposures are influenced by the bright, sunny western exposures throughout the greater part of the year. Southern rooms lend themselves to light and airy tones of cool colors, such as green, light blue, green-yellow, blue-green, silver and light orchid. Light grays and silver grays can also be used where a neutral color is desired with bright harmonious furnishings, whether in the church school or the sanctuary.

Consulting church architects and color engineers is a must in most cases before large-scale redecorating has begun. There are other factors in addition to those already noted. For example, the four walls of a room need not be painted alike. The end walls of a long room may be brought nearer by painting them a darker contrasting color. Badly proportioned rooms may thus be corrected.

Uppermost in planning color schemes for the church property is to keep in mind that colors should be most conducive to study and worship, yet easy on the eyes.

Every room can be a pleasant one that will attract interest, and color will help to make it so.

Why not give your church and church school the added advantage of good color schemes?

India Spells Opportunity

By J. CAMPBELL WHITE*

NO other place on earth offers so great an opportunity to the church of Christ today as India. One-sixth of the human family live in India and Pakistan—a total of four hundred millions in an area only half that of the United States. If America were as densely populated, we would have eight hundred millions, instead of one hundred and fifty millions.

Prime Minister Nehru told India, on his return from America, that the American farmer gets four times as much food per acre as the Indian farmer. On this basis we could feed the whole of mankind as easily as India can feed four hundred millions.

America lost one of the greatest chances any government ever had to feed the hungry, and to combat communism, when it failed to give Prime Minister Nehru the "million tons of wheat" he asked for. We had six times that much wheat in storage at the time. We are letting it mold and rot while millions starve.

Under these conditions, communism has its great chance to arouse and mislead the people of poverty-stricken lands. We have four billion dollars worth of food—wheat, corn, butter, dried milk, dried raisins, and other foods, in storage—beyond our own uttermost needs, but we go on paying tens of millions of dollars in storage charges on it, while hundreds of millions of parents and children are hungry or starving.

At the same time, we actually pay out in cash over fifteen billion dollars a year to prepare for possible war with Russia, over the advance of communism! Our excess of food supply, freely given away to hungry people of needy areas of the world, would accomplish more toward world peace than all these billions can ever do.

MISSIONARIES are performing vital services of the most far-reaching character in all sections of India. Their number is altogether inadequate and should be greatly multiplied. They are helping India to become literate. Missionary agricultural plants are showing India how to raise three or four times as much food. Missionary medical colleges and hospitals are treating hundreds of thousands annually, and training doctors and nurses to deal with human need and suffering.

World Peace is the goal most universally desired at this moment. Yet America is now spending over five hundred times as much for wars, past and future, as for world evangelism. Fifty millions a year for evangelism. Over twenty-five billions a year for wars, past and future.

*Dr. White, a veteran missions leader, now lives at 32 Glenwood Blvd., Mansfield, Ohio. He was formerly with the Laymen's Missionary Movement.

"We Dedicate This Building"

By WILLIAM T. PEARCY*

IT was a warm Sunday afternoon in September, 1949. The place—Central Church, Columbus, Georgia. The occasion—dedication of the new sanctuary and educational building to which this congregation had been looking forward for more than twenty-five years. The room was filled to capacity. Dreams *had* come true.

John P. Winkler, the young, consecrated and able minister was reading:

"We dedicate this building to Christian worship."

And the people responded:

"God is a spirit and they that worship Him must worship Him in spirit and in truth."

And on through the meaningful litany of dedication the minister read and the people replied:

"To the unfinished missionary task—to the training of children—to the guidance of youth—to the memory of those who have gone before, we dedicate this building."

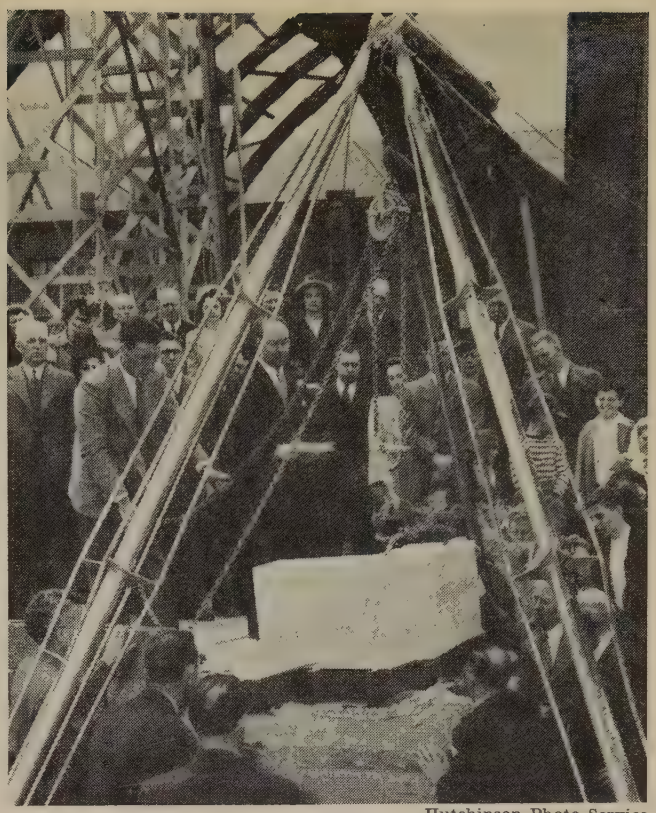
The reading of the word was concluded. As all stood in the quiet silence of this sacred moment, Charles W. Ross, Georgia's state secretary, led the minds and hearts of all in prayer and thanksgiving. It was an impressive service.

Heroic Giving

To qualify for a Church Extension loan, $7,100 had to be raised on dedication day in 90-day pledges—this in addition to substantial amounts given before. To secure such a figure from this struggling congregation of one hundred and fifty members seemed impossible. But, as always, the group faced the task with expectancy and determination. The amount subscribed totaled $7,128. It was heroic giving!

From every point of view it had been a day of victory. The people had wanted and needed a church. They had planned well. They had prayed. They had given their money. Having counted the cost they were willing to pay the price.

What happened in Columbus is typical of what has been happening across the brotherhood during the past five years. From 1930 to 1945 scarcely any building had been done. Construction does not flourish in



—Hutchinson Photo Service

The laying of the cornerstone is an occasion of both fulfillment and promise. The dream of a church building becomes a reality. The promise of dedication day is more than a blueprint.

times of economic depression. The war imposed its own restrictions.

Then came V-E day in Europe and V-J day in the Pacific. Building programs came out of files. Finance committees took stock of available resources. Building funds had been growing. The $64-question was, "What will it cost?" And nobody knew. Everybody guessed—and for the most part guessed wrong.

Leaders said, "Let's wait a year. Costs will be bound to come down." That proved to be a futile hope, for they continued to go up.

A building program is always a venture in faith, but I doubt if that has ever been quite so true as during the past five years. While no accurate figures are available, it is my judgment that, since the war, building projects completed, on the drawing boards in architects' offices or still in the preliminary planning stages will exceed $50,000,000 in cost.

Into this period of unprecedented expansion, Church Extension has moved with every resource at its command. No appeal for assistance has been denied except in a few instances where the loans requested have been larger than our funds would permit. Architectural guidance, financial counseling, loans for all phases of the building program, and leadership in fund-raising efforts, with the staff at the same time giving full support to the Crusade, have made the past five years ones of unusual activity.

Take the Bureau of Architecture for instance. In 1949 a total of 388 churches were aided, 129 of them with field visits. Since the war 1,148 congregations have

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*William T. Pearcy is executive secretary of the Board of Church Extension of Disciples of Christ.

Charles J. Betts Describes

Puerto Rican Frontiers of 1950

DID you ever visit in a home where the bed was taken apart and leaned against the wall when the family arose in the morning? Well, Charles and Virginia Betts of Indianapolis did in a weather-beaten house of three small rooms perched high on a Puerto Rican hillside. Several little children and their parents lived crowded together in the small rooms.

This was only one of many illuminating experiences that the Board of Church Extension's advisory architect and his wife had during their recent journey to the American island of the West Indies in the Caribbean. His help was needed to solve some of the tropical island's church-building problems. Mrs. Betts made the trip at her own expense. She used Christmas savings intended to buy a new coat, just like you might need to do for such a trip.

They discovered an island nearly one hundred miles long and thirty-five miles wide, almost three times the size of Rhode Island, with a population of approximately two and one-half million people (three-fourths white and one-quarter Negro). A large percentage reside in little huts or shacks away from roads in rural areas. The homes are reached by paths running up and down the hilly country.

Meager Family Incomes

Families in Puerto Rico are usually large, many with eight to ten children. Our pastor at Puerto Nuevo has twelve, one of which is adopted. Their meager family income is derived mainly from labor on sugar and coffee plantations and from small crops which they raise. Nearly every family has a few chickens scratching around the dooryard and a pig squealing from a leash to a near-by tree.

About one-third of the population resides in cities and towns such as San Juan, the capital, Ponce and Bayamon. The cities are a mixture of the old and the new, for example, narrow streets but modern buses and automobiles. The colorful Spanish influence is predominant in the architecture. You would expect Mr. Betts to note this, of course. While Spanish is the popular language, most of the people speak English, too, and English is taught intensively in the public schools. The island is mountainous, but with a mild, tropical climate. Consequently, there are numerous lovely flowers and trees blooming everywhere.

Enthusiastic Christians

With moving eloquence, Mr. Betts sat in the impressive Church Extension suite in Missions Building, Indianapolis, and described the buildings and activities of the Puerto Rican churches of the Disciples. More than one-half of our forty-one congregations are self-supporting. Each is served by a native minister or lay preacher. How different our history would be in the States if we had done half as well! The five resident missionaries supervise administration of a total program for all of our churches. That Puerto Rican Christians are truly enthusiastic about their faith is demonstrated by overflow crowds at most of the Sunday services.

Children in the day-school classes of First Christian Church, San Juan, Puerto Rico, take advantage of the best the capital city has to offer in education. First Christian, one of the thirty-three Disciple churches on the island, is active in the educational program for the teeming thousands of San Juan.

The roof of the church building at Naranjito, Puerto Rico, needs to be replaced. The present one has been eaten away by termites. Naranjito is a little town of nearly two thousand about fourteen miles southwest of San Juan.

Bible schools meet Sunday mornings and church worship services Sunday nights. The weekly Lord's Supper is celebrated on Thursday night.

Now as to church construction, the essential reason for the Bettses' trek. Almost all new structures on the island are of reinforced concrete. Wood is seldom used because uncontrolled termites destroy it in about eight years. Some of our churches, erected of wood, need to be rebuilt because of the dangerous condition caused by termites. Concrete walls, floors, partitions and roofs are now used for homes as well as other buildings.

Two cement plants on the island produce the cement. Rock is crushed to make the other aggregates. The use of concrete is rather recent, however, and techniques need to be improved. Here, Mr. Betts emphasized, is an opportunity for some layman who knows about cement and concrete to be of real service.

"I believe we could have some excellent church buildings of concrete in Puerto Rico," the Church Extension advisory architect insisted, "if someone with the know-how could spend a few months there." There is no scriptural precedent, we thought, for missionaries making all of the sacrifices necessary to establish and erect churches in Puerto Rico or anywhere else.

Comparative Costs

We were informed that construction costs in Puerto Rico are about what they are in continental United States. Small four- and five-room houses sell for $7,000 to $10,000. This cost could be cut some, however, Mr. Betts stated, if better concrete work could be obtained. Since the present concrete work is rough and of poor quality, stucco must be applied to the exterior of buildings, and plaster to the interior walls. Better concrete work would eliminate this additional expense.

You may be certain that the Board of Church Extension is going all-out to help with church construction in Puerto Rico. Accompanied by Garland S. Farmer, one of the missionaries, Mr. Betts visited twenty-six churches in twelve days. They conferred with local church leaders and Mr. Betts made suggestions about future buildings. The advisory architect is drafting sketches for seventeen of these, which include remodelings, new roofs, educational additions, as well as new edifices. The Board of Church Extension will likely make loans on some of these structures. In fact, since Mr. Betts returned to his Indianapolis office and workshop, sketches have been prepared for a new roof on the church at Naranjito and a loan has been granted. And Mr. Farmer is being supplied with available information about concrete construction.

Outstanding Churches

Dajoes de Arriba is one of three outstanding Puerto Rican churches, Mr. Betts declared. The building is approached on foot, up a steep hill, one-half mile from a road. The small structure seats only one hundred persons. Yet there are usually two hundred attending Bible school and nearly that many for the church service. Even when it rains, as it did during the Bettses' visit, one hundred and fifty or more persons are at church. With only three small rooms for classes, people stand, sit on window sills, or stand outside looking in the windows. These people are so eager for Christian teaching that they are willing to be uncomfortable if only they can have it!

Guaynabo, the second of these congregations, has a building in fair shape but greatly needs Bible school accommodations. Some classes meet in an outside wooden shelter consisting of roof and floor. The next-door parsonage is clean but badly needs many repairs, especially paint. Yet rather than spend $300 savings on this property, the congregation is using the money to purchase an acre of ground in the country and thus helping to start a needed new church.

Puerto Nuevo, the third of these outstanding churches, is in a new housing development for thirty thousand people. Disciples of Christ have been allocated one of three church building sites. Already a pastor is located there and at work. Meetings are held in the minister's home until the first unit of a church building can be erected. Mr. Betts ate a Puerto Rican dinner of rice with chicken and beans in the parsonage. Thirty people crowded into two rooms for the fellowship meal. If you consider that a crowd, however, just remember that on the previous Sunday ninety-one

pupils jammed into this tiny parsonage for Bible school! Sketches for their new building were examined with enthusiasm. Costs and methods of construction were discussed. Some wanted to try to build the entire project instead of only the first unit.

Puerto Rico is a fertile field for Christian teaching and preaching. Mr. Betts is convinced that the people need not only Christian education, however, but modern agricultural aid and sanitation, among other things.

The young people of the island like American games and activities. An aggressive and inspirational young people's recreational program is under way. This is one means of reaching the youth for the Christian way of life. Scouting for both boys and girls is an active program and is wholeheartedly supported by the churches. The First Christian Church of San Juan has a noteworthy youth and community program with two hundred young people in five Scout troops and two day-school classes. Some Disciple churches have day schools to help in the educational job. Teachers and accommodations are provided. Because of a lack of teachers and buildings, only 53 per cent of the school-age children on the island are enrolled. And every school operates in two shifts, one in the morning and another in the afternoon.

"The opportunity for Disciples of Christ in Puerto Rico is one of the best I've ever seen," concluded Mr. Betts. "But if we wait too long that opportunity will be lost. Now is the time to take advantage of it. They need Christ and it is our privilege and responsibility to take him to these hungry people."

We Dedicate This Building

(*Continued from page* 13)

received guidance in one way or another. To evaluate this service would be impossible. It should mean a savings of thousands of dollars in construction costs. The unit plan of building, which the Bureau of Architecture recommends, will result in saner financing and more sensible loans.

And speaking of loans. During the 1945-1949 period, the following table shows the number closed and the amount:

1945	61	$ 394,025.00
1946	89	543,643.00
1947	126	1,237,815.00
1948	145	1,600,000.00
1949	188	2,073,122.00
Total	609	$5,848,605.00

Of the 555 loans outstanding May 1, 1950, only one is in serious difficulty. Even here no loss of funds is anticipated. In fact, of the 1,189 new loans made since 1932 in the aggregate sum of $10,317,675.70, not a single dollar of either interest or principal has been lost. This is a record in which the brotherhood may take justifiable pride. It speaks well both for the integrity of the churches and the care with which the loans are made.

In passing, it should be noted that the permanent funds of the Board have grown from $3,003,955.06 on January 1, 1945, to $3,815,213.33 on January 1, 1950, an increase of $811,260.27. During the same period, building funds deposited by our churches stepped from $74,331.47 to $1,134,299.50. This phase of the work has made possible scores of loans which otherwise might have been denied. Incidentally, in 1949 alone, the churches received $23,915.21 in interest on their deposited funds.

Out in San Lorenzo, California, we have a new congregation and the first unit of a new building. It is a promising work. A $1,500 grant from the Board helped to make this project possible. San Lorenzo is one of fifty-one grants made since this program was created in 1946 to provide assistance for mission and reactivated churches.

On January 1, 1950, the Grant Fund totaled $147,729.89 of which $108,120.63 had been received from the Crusade. Assistance from Church Extension grants will be increasingly felt by our churches as the funds increase and the outreach is extended.

Postwar Years

A resume of the postwar years would not be complete without reference to the financial counseling service of the staff. Sitting down with building committees and official boards. Facing problems together. Reaching back into sixty-five years of accumulated experience and direct connection with hundreds of building projects—through war periods—times of depression—prosperous times and, of course, the recent expansion period since the war.

What of tomorrow? Buildings and more buildings are the only answer on the horizon. Requests for assistance of all kinds continue to pour in—and they are always welcome. In the past five years calls have come from Puerto Rico, from Johannesburg, South Africa, from Congo, from Mexico, and South America; from Canada, from Hawaii, as well as from the States. Established congregations are adding new educational wings or sanctuary units—sometimes remodeling—once in a while selling out and moving to an entirely new location with plenty of room for parking and recreation.

In many growing cities old "First" or "Central" has decided that a single church is not enough, and plans are created for a second. On the West Coast especially, but in other parts of the country as well, housing projects have expanded communities by the square mile. Hundreds of families move in—and children "by the dozen." Churches must be provided. The task at times seems overwhelming.

"Is it a good time to build?" you ask. "Yes," I would answer. "You are not likely to have a better time. The spirit of the people is good, and while costs seem high, more money is available. There is a dependable flow of both labor and material. Competitive construction bids are now the usual procedure. A well-directed application of experience, mixed with generous portions of courage and determination, flavored with common sense and topped by a sincere faith in Christ and the church should provide a combination that is bound to assure satisfactory results in any building enterprise."

Will Japan Become Christian?

By MICHIO KOZAKI

EDITORIAL NOTE: *Dr. Kozaki, the author of this article, is one of Japan's outstanding Christian leaders. He is moderator of the National Christian Council of Japan made up of all major Protestant church bodies. Dr. Kozaki is also moderator of the Church of Christ in Japan, the new united church which includes in its fellowship 80 per cent of all Japanese Protestants. Churches of Disciples of Christ established through The United Christian Missionary Society work through the Church of Christ in Japan.*

RNS Photo

Michio Kozaki

WHEN the war ended, the impression got around widely in the West that Japan might soon become a Christian nation. This judgment must now be tempered with realism.

One cause of the optimism was the very friendly attitude which Japanese as a whole had to the American occupiers, though the latter had defeated Japan after destroying over 100 cities with more than 100,000 population each. From this friendship, many foreign visitors have got the impression that the Japanese will accept Christianity.

There is also a great desire to learn English, so that all Western speakers get warm welcomes, and their meetings are well attended. There is, in fact, considerable interest in everything American. At the same time, it must be acknowledged that more Japanese are attending their own churches than before the war.

Let me enumerate some of the changes among us which are working for the spread of the Christian religion.

Factors Aiding Christianity

There used to be a wide and deeply rooted prejudice against Christianity. Until not many years ago, this religion had for nearly three centuries been strictly prohibited, with persecution and even the death penalty for believers. The fear of approaching this faith, because it was considered anti-national, evaporated when the war ended.

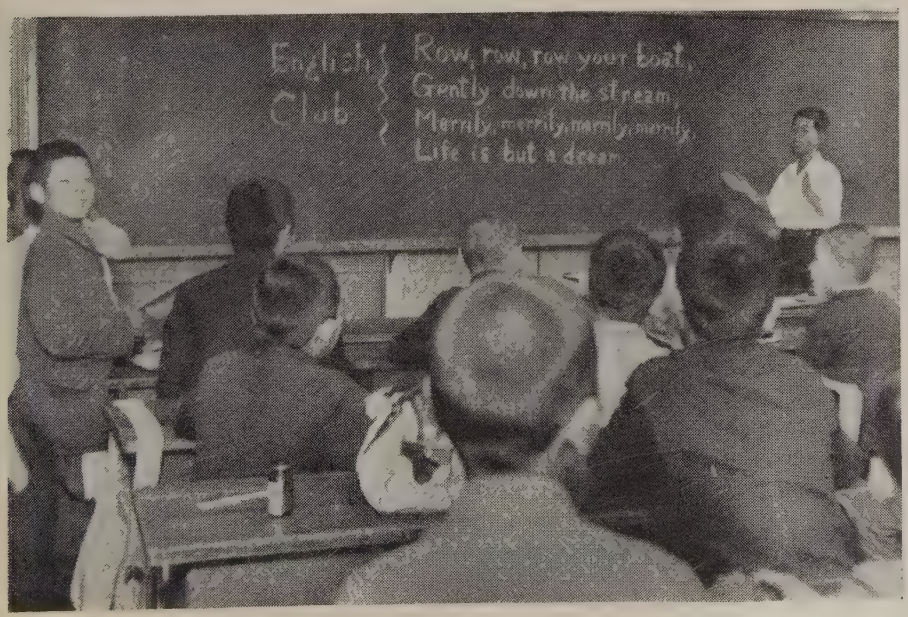
Another change favorable to Christianity was the alteration in the Emperor's position. He had been considered a son of God. Our nationalists and militarists even used to compare him with Christ. The end of the war also ended that.

Furthermore, the form of government in Japan has been changed from totalitarianism to democracy. All these changes have created an entirely different attitude toward Christianity and the church.

But, it must be emphasized, this new attitude of the people toward Christianity does not mean that they have decided to become Christians!

The number of Christians is rising much faster than before the war, but the rate of increase is still not very great. For example, it is estimated that in 1948 more than 45,000 Japanese were converted to Christianity (Protestant and Catholic). That is the largest in the recent history of Japan — but still not great in a nation of some 80 million.

Boys in Sei Gakuin, Tokyo boys' school of Disciples of Christ, learn language in the English Club.



WORLD CALL

I think the process of making Japan Christian will necessarily be slow and difficult. There are many obstacles ahead of us. Let us look at a few of these:

Future Hurdles for Japan

1. Japan has an old civilization of her own which includes the well-rooted religions, Buddhism and Shintoism. The common people, in their families and communities, live these religions. They are old established customs.

2. More than the people of most other nations, Japanese read newspapers and books. There are several popular newspapers with over a million daily circulation. Because of this high literacy, it is very difficult to produce in Japan anything like the "mass conversions" that have occurred, for example, in backward areas of India.

3. For seventy years the Japanese were educated—and, in part, forced—to be indifferent to religion and morals. Today they are inclined to feel that religion is only for the ignorant.

4. Among non-Christian Japanese, there are many good persons, "great characters." Why, people ask, is it necessary to become a Christian in order to be saved?

People who observe this good in non-Christians are likely to look at Japanese Christians who are not living a life of Christian witness, and what they see also discourages them from becoming Christians.

In my opinion, it is a good thing that it will not be easy to make this nation Christian. It means that we ourselves must first be converted to be real witnesses for Christ.

Accordingly, prayer and conversion of ourselves must be the first step. If we can take that step, then God will be able to accomplish the great things which we alone could not do.

The close fellowship of all Christians, not only among ourselves but in brotherhood among the nations, is another prerequisite of a Christian Japan. Today there are many independent missions from America, tied together neither in organization nor Christian fellowship. Such lack of unity and cooperation does great harm for the cause of Christianity in the "younger" (mission-founded) churches of nations like Japan.

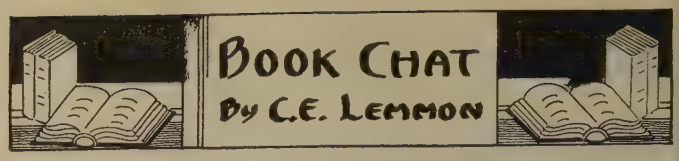
Such are the problems that Japanese Christians face in a great time of opportunity. However, we are not at all discouraged. We do our best. We strive to create a new Christian nation which will become a witness in politics and economics, in the education and in the social life of the world.

With this great "holy ambition," we Christian Japanese appeal to you in the rest of the world for your cooperation and prayer.

———

The Kingdom of God is an eternal aspiration after God and for a program that unfolds forever. It is ever moving upward and onward toward a perfectly organized and unselfish society.

—Toyohiko Kagawa



ONE of the salty characters of British churchmanship in the past generation was W. R. Inge, Dean of St. Paul's Cathedral from 1911 to 1934. Because in his early years he did not join the prevailing chorus of optimism he was dubbed "The Gloomy Dean." Despite the appellation he was immensely popular both in Britain and America and was one of the great scholars of the modern English-speaking church, respected by thoughtful people on both sides of the Atlantic. *The Diary of a Dean* is the record of his long deanship at St. Paul's.

We have never read a better diary. It is the revealing exposure of the life of a great man. His limitations, his foibles, his failures and frustrations are put along beside his successes. The manifold activities are immense, the range of his interests wide and varied, and his scholarship enormous. If he makes an important address before a huge audience and it goes well he admits his success, and if he fails he is candid in acknowledgment.

Dean Inge's comments on the British leaders of his day, with whom he was intimate, are frank and interesting. His esteem for friends and his constant gratitude for a beautiful family life shines from the diary with rare splendor. An essay appended to the diary written when he was ninety, in memory of his wife, is classic in his poignant tribute to a great and good woman. *The Diary of a Dean* is a beautiful book, both in content and form. The illustrations are exquisite.

ONE of the good books of the year is *The Dilemma of the Idealist* by David Bryn-Jones. It is a carefully written and well-argued thesis on the basic conflict between the absolutist and the compromiser. In order to make this thesis concrete, Dr. Bryn-Jones considers the conscientious objector to war in the first and second World Wars. Scant justice is done to the long and carefully prepared argument by outlining it in two or three sentences.

The conscientious objector is an absolutist and is making a moral judgment. He has a right to this moral judgment and should be supported in a civilized society in his decision.

But the state, as such, also has to make a moral judgment. And this moral judgment is collective and, therefore, makes demands on individuals that involve compromise. The right of the state to make this moral judgment cannot be denied—else it would not be a state.

In the compromise between the individual and the state, the state is more likely to err; therefore the balance in the scale should always be in favor of the individual. It is by constantly throwing the balance toward the individual that certain milestones of moral progress are reached.

THE place of paradox in Christian teaching has long been recognized. Dr. Charles W. Gilkey dealt with this in the Cole lectures of 1926 called *Present Day Dilemmas in Religion.* Gerald Kennedy, brilliant preacher, recently elected as one of the young-

(*Continued on page* 42)

Botany class at Burgess Memorial Girls' School. Martha, third from the right, learns about the structure of flowers.

Martha Takes Home a Good Report

*A Story in Pictures by William D. Hall**

Martha in study hall at the girls' school.

THE school year is opening this month in India. One happy student at the Burgess Memorial Girls' School in Bilaspur, Central Provinces, is Martha Masih, a high-school senior. Last April when school closed Martha pleased her parents with a good report. She had done well in cooking, music, sewing, and science studies. She had entered into the fun of living with other teen-age girls in the boarding school and had shared the duties of washing clothes, making beds and doing dishes after meals.

Now Martha is looking forward to her last year in high school and preparation for a career in nursing. She hopes to be one of the first to achieve the B.S. degree in nursing at Vellore Medical College in South India.

In the girls' school, which is administered at Bilaspur by The United Christian Missionary Society, Martha Masih and some 190 other girls are training to play their part in building the new India. Some of Martha's school activities are shown on the next two pages.

*Disciples of Christ missionary to India.

Girls in the Burgess Memorial boarding school wash their clothes on concrete blocks made for this purpose. Water is drawn from the well in the background. Indian women prefer scrubbing their clothes clean on rocks and rinsing them in the running water of a stream. When cooking, the Indian women squat on the floor or sit on wooden benches about two inches high. They say they feel sorry for American women who have to stand while doing kitchen work. Martha awaits her turn at the well.

Martha, at right, and her roommates making their beds on a sunny corridor of the school dormitory. This is one of the regular morning duties at Burgess Memorial, in which the girls learn good homemaking. Missionaries say that the girls trained in Christian middle and high schools are bringing an excellent influence to bear upon life in the new India. The Christian homes which they are establishing are making a splendid contribution not only to the nation, but in strengthening the church.

Music classes are popular among the girls at Burgess Memorial. The teacher at left is playing *tabalas*. Martha, in the center of the group, is playing a harmonium. Two of the girls have *sitars*, which are stringed instruments similar to the Spanish guitar. The staff at the girls' school hopes to add junior college courses next term, and if funds permit, to reopen the junior college once operated at Bilaspur by Disciples of Christ.

Hungry girls, on low wooden seats, face a mountain of hot rice, curried vegetables and spices. Martha is second from left.

After each meal Martha, at left, and her classmates wash their plates. There are no spoons or forks to wash.

Home from school, Martha shows her report to her family. Martha's father, Prem Masih, is a deacon in the Bilaspur church. Her mother, Rachel bai, is a product of the girls' school which Disciples of Christ once conducted at Kulpahar.

A Migrant Mother Speaks

Workers Who "Follow the Crops" Face Tragic Situations in Many Sections

By EDITH E. LOWRY*

I will speak in plain English what you call us—road tramps, pea pickers, trash, Okies, fruit tramps.

THIS is from a letter just as it was written by a migrant mother to a California newspaper. In this and the following excerpts she pleads her case and that of many others less articulate.

Mechanical cotton pickers have shortened the harvest which takes the place of thirty people.

Some of us are left stranded idle for days and even months without any source of income. For we aren't allowed no social security which some people can fall back on. We don't have no rights at all.

Our men and women scrabble for jobs, and no jobs can be found. Women and little children beg for bread. Their last resort is relief offices. Again to be criticized and abused. Turned away without any assistance. Because the social workers hands are tied. Many of our babies die from malnutrition.

The problems this migrant mother describes are not new nor are they confined to the Southwest. A freeze in Florida destroying 90 per cent of the bean crop in one area, the intense heat and drought of last summer that retarded or destroyed crops in the Midwest and Northeast left thousands of migrants stranded for weeks. Government reports indicate that in the United States the number of migrants seeking farm jobs increased approximately 40 per cent between 1945 and 1948, and increased further in 1949.

Most migrant families have no savings to tide them over. You ask, why? The report of the Subcommittee on Low-income Families of the Congressional Committee on Economic Life gives the answer. Migratory farm workers were among the estimated ten million families with cash incomes of less than $2,000 a year cited in the report of the committee.

As a result of the extreme need in California, the governor appointed a Citizens Committee of fifteen, and Citizens Committees have been set up in critical areas in the San Joaquin Valley. Some welfare directors have stretched a point in the residence requirements to help the most desperate cases. Federal surplus commodities were shipped in at county expense.

San Joaquin Valley

A member of the Home Missions Council migrant field staff in the San Joaquin Valley writes:

"It has been our privilege to work closely with several public and private agencies during this critical period. *Their immediate concern* has been to see to the proper distribution and use of the surplus foods. Volunteers have been trained to give demonstrations in the use of the powdered eggs and milk at the five food depots.

"*The second and more lasting step* is to provide the services of health and nutritional groups—the American Red Cross, the United States Extension Service and the County and State Health Departments. I spent a whole day last week with the head of the Nursing Service of the Bakersfield Red Cross Chapter. We went into a number of camps and talked with many mothers of small children. The response was excellent, so much so that we are planning some child care classes in these camps."

Often it takes a crisis to discover the resources that can be made available. A beginning has been made in California in discovering resources in the state departments that can help. There are vast untapped resources in the forty or more states that use migrant labor to harvest their crops that could bring great changes in this migrant situation. There is still much more to accomplish, but great progress has been made.

The Migrant Mother Speaks Again:

We go out in all kinds of weather, regardless whether we are sick or well, in order to feed our families.

Some have died from starvation. They are undernourished so when disease hit them they don't have resistance to throw it off. So they succumb easily.

If an emergency should happen and required hospitalization, the county would say, "You have to wait, we have no room now."

Doctors have a set fee of $5 for a diagnosis only. The first thing he asks, "Have you been eating a varied diet?"

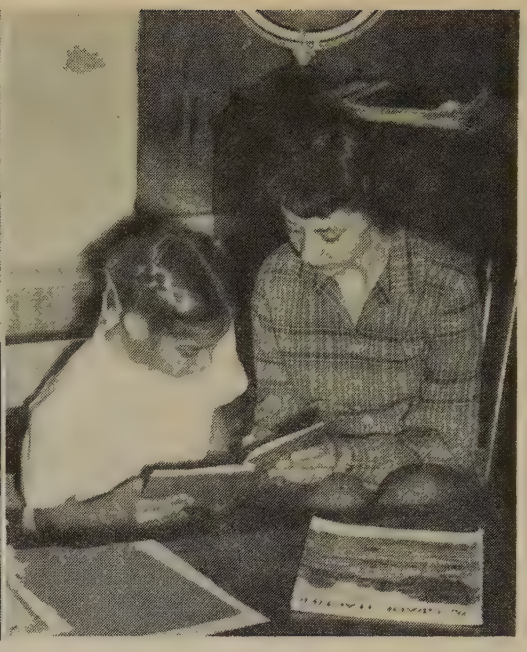
It is reported that disabling illnesses are 74 per cent higher among migrants than among settled families and that children are affected mentally and physically "as a result of inadequate diet, irregular sleep, and the insecurity of their daily existence."

Several years ago the federal government conducted 250 clinics for migratory workers but these were eliminated as an economy measure. While County and State Health Departments are efficient at the point of preventive medical and clinical attention they are weak or lack resources to provide for day-to-day medical care. Such care for migrants is sometimes made available through welfare assistance, though migrants lacking residence are often ineligible for such welfare assistance.

The health situation is a major problem that confronts the Home Missions Council staff. Frequently they are able to create better understanding and enlist sympathetic cooperation of local doctors, county health nurses and doctors. Also, they are often the ones who bring general health services into the migrant camps.

A County Tuberculosis Association was eager to make some X-ray surveys in the migrant camps of the

*Miss Lowry is executive secretary of the Home Missions Council of North America.



The Home Missions Council minister to migrants stops to visit with members of his parish and to invite them to church and church-directed activities. These living quarters were almost in the middle of the bean field in which the families worked. At the right a Spanish-speaking migrant child in a child-care center is learning to read with the help of the Home Missions Council community worker. The Council sends teams into North Central states in summer, Southwest in winter.

county. The Home Missions Council minister to migrants in that area writes:

"The procedure in making the X-ray surveys was for me to go into the camps two or three days prior to the date set for the mobile X-ray unit to be there. Posters were put up in strategic places and an afternoon was spent in visiting with the camp people. In the evening movies were shown on T. B. and the need for having a chest X-ray taken. This was done in all the camps or areas where the unit was to be located."

AGAIN THE MIGRANT MOTHER SPEAKS:

You will find as many intelligent children in our group of people as yours, or more so.

Ridiculed in school, some of the little children come home in tears because they are called Okies.

Some of the teachers don't even take an interest in them.

Even other children refuse to associate with them because they are Okies. Colored children don't even have as good a break as the whites.

In one area in California 70 per cent of the English-speaking children and nearly 90 per cent of the Spanish-speaking migrant children were retarded in school. Various studies reveal that migrant children are continually denied an education. A study made by the National Education Association states that if those who attend school occasionally continue to attend as irregularly as at present they will receive less schooling than their parents, which was an average of fourth grade.

The Home Missions Council staff has put great emphasis on encouraging children to go to school and are urging local schools to accept them.

These children may have come from crop areas in other states where "crop vacations" were the accepted pattern and schools closed for picking season so children could help pick. Or perhaps where local schools were too crowded to take in migrant children. They may be living in camps with the school miles away and no transportation provided. Or they may be in areas where it is made very clear migrant children are not wanted. No wonder it was reported in one camp that the children had an average of one month of school a year.

In a few instances constructive steps have been taken to solve the complex problem of providing schooling for migrant children. Some state laws make it legal for out-of-state children to attend school when schools are in session. In a few instances tutoring classes are provided for those below their normal grade. Occasionally reimbursement is made from state funds to local school boards for each migrant child enrolled in the local school. A six-week summer school for migrant children was operated by one State Department of Education.

These are significant and suggest possible effective methods.

Great Christian Fellowship

Members of the Home Missions Council field staff, in behalf of the home mission boards of twenty-two denominations, are working on the various social welfare aspects of the migrant problem. They are at the same time bringing a direct ministry to the migrant families in twenty-three states. Prayer services, Bible study, Sunday schools, home visitation, counseling are forms of this ministry. Christian clubs, child care, vacation church schools, recreation, library service, literacy classes, tutoring in reading, writing, and arithmetic are also a part of the program.

Most of all, there is an effort to bring to the migrants a realization that they too are a part of the great Christian fellowship.

The Philippines Will Not Wait

By VIRGIL A. SLY*

CHRISTIANS of the Philippines stir the emotions. They upheld their convictions, their institutions of God despite persecution during the war. Churches were burned and bombed. Pastors were killed and congregations decimated. Through it all many stood firm. They have grown in stature. They have had their baptism of fire and martyrdom and have emerged adult Christians.

Now they ask our help to rebuild and our support to seize the ever-present opportunity to evangelize and extend the church.

They cannot be told what they must do, but they can be led into increasing independence, power and purpose for the interest of the Kingdom of God.

Disciples of Christ in the Philippines

Disciples of Christ are located in and around Manila, in northern Luzon, in the provinces of Ilocos Sur and Ilocos Norte, and in the mountain provinces of Abra and Apayao.

Two significant developments mark Disciple history in the islands: first, the education and training of leadership, and second, an evangelistic growth which resulted in well-organized, self-supporting churches. These churches are grouped into two conferences, the Tagalog in the south around Manila, and the Ilocano in the north. These conferences meet in general fellowship sessions and conventions at least once a year.

In the depression years of the thirties the budget of the foreign division of The United Christian Missionary Society fell from over a million dollars to less than a quarter of a million. Drastic cuts in the budgets and personnel for the Philippines were made with the judgment that they would be among those least seriously damaged.

The Filipinos Stand Alone

The church properties held by the United Society were turned over to the churches, and the buildings and institutions which they could not carry forward were sold. Until after the end of the war in 1945, the churches of the Philippines were on their own.

They look back upon that period with justifiable pride because they were able to keep the work together. They carried the evangelistic program so well that when we returned with aid after the war we found the church growing although it had suffered severe physical losses.

"Are you here to stay?" was the question that greeted the first missionaries to the islands after the war. Because the churches had felt abandoned, they were reluctant to trust us until we proved ourselves. They cannot help wondering if we will build up their hopes and aspirations only to cut the ground from beneath them.

Paul Kennedy returned to do relief and rehabilitation work immediately following the war. Short-term missionaries and construction staff soon made a staff of eleven. The property sales fund belonging to the Philippines made possible pre-Crusade advances for rehabilitation. The gratitude of the Filipinos for the relief, for the rehabilitation of their churches, and for the cooperation of the missionaries is deeply moving.

The Spirit of Unity

The spirit of the church is good. As in all fields, at home and abroad, the need for constructive, well-trained leadership is evident. This includes the need both for the kind of ministers produced by Union Seminary in Manila, and for laymen trained to work in the villages where they will serve the people and be absorbed into the life of the community.

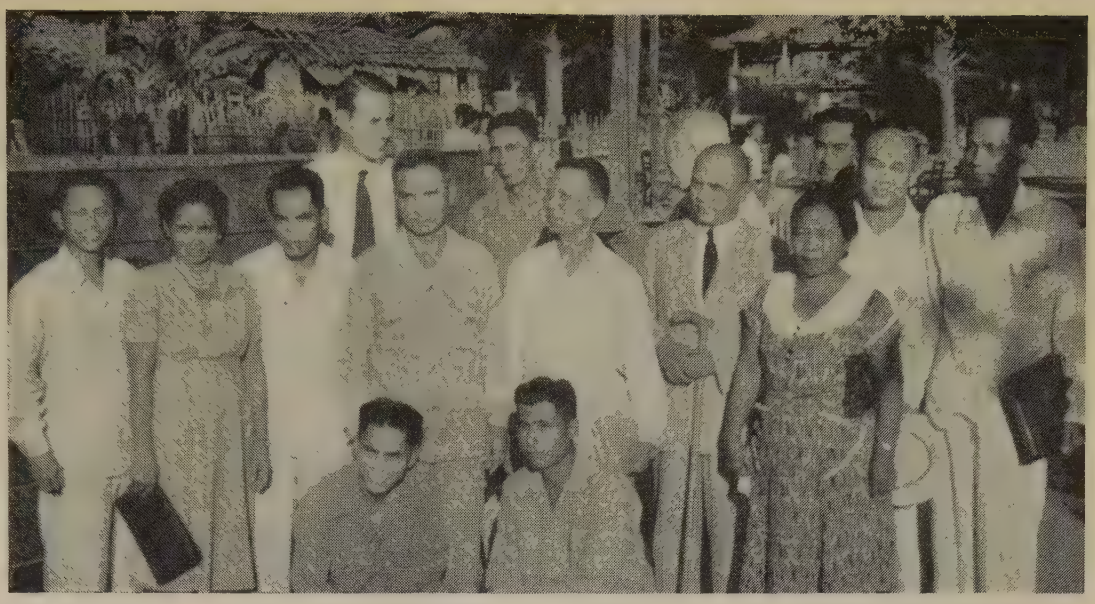
The spirit of cooperation and unity looms very large among the churches, especially in the north. The churches in the Tagalog area, although not in the union church enterprise, are wholehearted in their support of the Church Federation and other cooperative work.

Disciples of Christ are leaders in the Protestant church in the Philippines. We have the confidence of the Protestant community and the respect of all people. On the other hand, our colleagues in other churches are puzzled by the way we have abandoned our church in the years of depression. They wonder why we have not returned to the Philippines in adequate force since the war.

Our greatest expansion and development is in the mountain area of Abra and Apayao. We have a high

Sunday school children watch Allen Huber, H. B. McCormick and Mrs. Huber in front of the Tondo Mission Church in Manila. This strategic church needs a new building.

*Virgil A. Sly is executive secretary for the Orient and Africa in the division of foreign missions of The United Christian Missionary Society. He recently returned from a survey of the mission fields in the Philippines and Japan.



The executive committee of the Northwest Luzon Conference at its meeting at Laoag, Ilocos Norte, March 6. In the back row are Norwood Tye (left) and President H. B. McCormick (in profile).

school in Abra at Lamao and another in Apayao at Kabugao. The people are eager for education and are unusually sturdy in character. With proper staffing we can win these two mountain provinces for the church. Both the Tagalog and the Ilocano brethren urged that we seize this evangelistic opportunity.

The Church

The future of the church in the Philippines is dependent upon several factors.

First, adequate personnel from America should go to the Philippines as colleagues who will work on a level with nationals and who will understand the rising spirit of independence and nationalism. They should undertake to love the Filipino brethren into a fellowship with the church of Christ throughout the world.

Second, funds should be provided to train Filipinos in churchmanship. Seminary-type training and institute-type training for the simple functions necessary in the rural community should be undergirded with support.

Third, a program should be developed for the mountain schools in Lamao and Kabugao.

Program Necessities

Personnel is the outstanding need in the Philippines. We are entering a period of real difficulty regarding staff for the next two years. We must augment the staff as soon as possible.

The consensus is that we should endeavor as soon as possible to have the following minimum staff on the field to meet basic needs:

Two families in the Manila area to work with the Tagalog churches and seminary
One family in Vigan in charge of the Christian Training Institute and working with the church in Ilocos Sur
One family at Lamao to work with the Abra mountain people and at the high school
One family at Kabugao to work with the Apayao mountain people at the high school
One family to work at Laoag with the college and the churches of Ilocos Norte
Two families in reserve to take care of the furlough turnover

This makes a total staff of fourteen which is three above the number requested in the Society's *Blueprint for the Future,* distributed at the Cincinnati convention.

The program of education is confused. Two schools are operated by the members of our northern Luzon churches. The mission has no direct contact with these schools although Northern Christian College at Laoag is using our Adamson Hall for a small monthly rental.

Our high schools at Laoma and Kabugao are strategically located. They are extremely important to the ongoing of the mountain work. These schools are under the direction of their respective conventions and the Mission. There must be missionary staff located at these schools as soon as possible to preserve the inherent values for the extension of our work and the training of leadership.

In the field of evangelism the Filipinos have shown remarkable ingenuity and initiative. The fine report of additions in the past few years is but an indication of the possibilities. Our need is a qualified leadership and an evangelistic program.

An Open Field

If we can furnish the budget, it is our judgment that we can provide the leadership and outreach. The need is there. The field is open and we must enter in.

These plans mean considerable outlay in funds for missionary housing and program. We must be aware that the Philippines are in a period of transition. These needs will not wait too long for us to take up our assigned task. Filipinos are moving rapidly in many ways and will move into a deeper spiritual concept if we are ready to provide the leadership and funds to make it possible.

We feel the urgency, the immediacy of the situation. Time is getting short. *The Philippines will not wait.* Our responsibility cannot be put on the shoulders of the coming generation. We must act now. The ever-present question is *how.* Are we so involved in our problems here in America that we cannot hear the call of Christ for his people in the Philippines?

Crusade Progress

A Brotherhood on the March

Crusade Extended

THE decision of the Board of Review of Unified Promotion, meeting in Indianapolis, April 20, to continue the Crusade until the 1951 Week of Compassion has been welcomed by many churches as an opportunity to complete the goals which they accepted.

This period of completion will also afford opportunity to make substantial advance in assembling large gifts from individuals of more than average means.

It is the opinion of the Board of Directors of the Crusade that $3,000,000 should be given by well-to-do Disciples in addition to the regular local church giving.

Special Day Offerings Increase Through Crusade Years

An indication that the Crusade giving in the brotherhood has stimulated regular giving is found in recently released figures from Julian E. Stuart, Director of Special Days for Unified Promotion.

The special offering days under the direction of Unified Promotion are Thanksgiving, Easter, and Children's Day.

Receipts from these offerings during the past three years follow:

1946-47	$409,531.57
1947-48	$420,153.85
1948-49	$439,240.27

Indications are that the offerings for 1949-50 will exceed the previous year.

A great industry displays the motto: "We do the difficult, the impossible takes a little longer." That spirit, coupled with the constraining love of Christ, will bring victory in our Crusade for a Christian World. The causes of Christ demand completed action now!

—Louis O. Mink, East Grand Boulevard Christian Church, Detroit, Michigan

China Needs Help

Some Crusade funds have gone to the United Board for Christian Colleges in China. We dare not minimize the influence of these schools.

A China missionary recently wrote: "Many of you wonder if the Christian church in America should continue to support the churches and schools under a Communist China. It is my feeling that we should. . . . Many opportunities confront the Christian church in China, and there is every reason to believe that the Christian here, with God's help, will be able to meet these opportunities."

And So It Goes If . . . . .

Ray Rice of Mungeli, India, writes as follows concerning the Crusade: "This church had a goal of a thousand rupees and it has already raised nine hundred and twenty-three. . . . Out of the Crusade the middle school at Jarhagaon will get a building. The four classes now meet in a little line of houses. The boarding school which is greatly overcrowded will get a new home where the boys can live comfortably. And so it goes if the Crusade succeeds."

The achievement of the financial and other goals of the Crusade is lifting the spiritual morale of the local congregation more than any other one thing we are doing as Disciples of Christ.

—Wales E. Smith, First Christian Church, Santa Monica, California

Finish the Course—
Keep the Faith

Beatrice, Nebraska, Conducts a Religious Census

One way to reach Crusade goals in city evangelism is to take part in a religious census. Protestant and Catholic ministers of Beatrice, Nebraska, conducted such a census of the city and surrounding farm area, last winter. Interviewing 10,298 persons out of the city's population of 12,500, the ministers and some 400 laymen found only 2.7 per cent of the people had no church preference. Names of those expressing a preference, but not affiliated with local churches, were turned over to the church of their preference.

Wayne Green (fourth from left), pastor of the Christian church in Beatrice, Nebraska, and other Protestant pastors there who participated in the religious census, examine the returns. At the extreme right is Lyle V. Newman who directed the census. He is director of city evangelism for The United Christian Missionary Society, Indianapolis, Indiana.

Fort Morgan Builds As It Crusades

This substantial church building has been built by the Christian Church of Fort Morgan, Colorado, during the Crusade. This congregation has its answer to the question, "Can a church afford to build, while engaged in a full participation in the Crusade." During the period of construction the church was meeting all its regular missionary obligations and achieved its financial and program goals in A Crusade for a Christian World.

Missions Agencies Bring Expanding Faith To National Council

Three long-established mission agencies will be among the eight national agencies constituting the National Council of Churches.

—RNS Photo

A Christian Indian girl reads from the Bible before an outdoor altar at a church camp in the great Southwest. With three-fifths of the world still illiterate, both home and foreign missions agencies are teaching men, women, and children to read and write.

EXPERIENCED in dealing with everything from famine in China to teaching Navajo Indians to read; from introducing modern farming methods to India to mobilizing a campaign against leprosy in Siam, three long-established missions agencies will impart to the National Council of the Churches of Christ in the U.S.A. a Christian vitality born of practical experience in the four corners of the globe.

These agencies around which the cooperative missionary task of Protestantism will focus include the Home Missions Council of North America, the Foreign Missions Conference of North America, and the Missionary Education Movement of the U. S. and Canada.

Home Missions Council

Through the Home Missions Council twenty-two major Protestant home missions boards have learned the know-how of "denominational teamwork" for more than forty years. They have evolved a unique ministry to three of the nation's most important minorities: migrant workers, Indians, and Negro sharecroppers.

Twenty workers and ministers work among the nation's 2,500,000 migrants and their families. During the summer, several hundred volunteer and paid workers, mainly college students, work in twenty-three states. Their tasks range from feeding a bean-picker's infant while its mother is working in the fields, to setting up temporary schools for children whose education is a catch-as-catch-can process.

Because migrants keenly feel the lack of community life, the Council has seven station wagons, called Harvesters, rolling from camp to camp across the country. Each is equipped with folding altar, portable organ, sports equipment, movie projector, record player, books and magazines. It is a self-contained community to which migrants belong because they, too, are children of God.

Keynote of the Council's work among Indians is literacy. The Council recognizes that barriers of language make impossible even the simplest preaching, let alone child care, health education or improved agricultural techniques. In the vastness of the terrifyingly beautiful and arid Navajo country dwell 65,000 Indians, only 20 per cent of whom can read their own language.

Literacy is only one service in which churches have worked together for the betterment of the Indian. For thirty years they have worked in government schools, in recreation centers, and in industrial areas where Indians flocked during war years, never to return to their reservations.

To help improve the harsh lot of Negro sharecroppers in the Southern cotton states, the Council has taken steps to train a Negro ministry in techniques of rural life improvement through the church. The work has borne wholesome fruit. To help support the church, "Lord's Acre" projects are springing up like mushrooms throughout the South. About fifty such projects are under way in five Alabama counties alone.

Foreign Missions Conference

Now let's turn our attention to the Foreign Missions Conference of North America, second oldest agency and the one with the largest denominational representation to be merged in the new National Council.

A mere mention of the ninety-nine boards and agencies of the fifty-four denominations affiliated with the Conference, coupled with its "area committees," hints at the broad scope of interests drawn together in this vast organization. Much of the "grass roots" cooperation on the far-flung mission fields gets its original impetus around the conference tables of these committees.

Here on these committees are heads of all major Protestant foreign mission boards exchanging views on problems such as the future of the church in China, a literacy campaign in Liberia, the distribution of Scriptures in Japan, or building a radio station in the Philippines.

As in the field of home missions, the foreign missions people have discovered that certain things can be done much more effectively on a cooperative than a purely denominational basis.

Take, for example, the work of Frank C. Laubach, originator of the literacy techniques. He has been teaching people around the world to read and write for twenty-five years under the auspices of the Committee on World Literacy and Christian Literature, an affiliate of the Conference. He and his staff have launched mass literacy campaigns in more than fifty countries, and have developed reading lessons in two hundred languages.

At the other end of the educational ladder, the Foreign Missions Conference, in cooperation with the Federal Council of Churches and the United Council of Church Women, is sponsoring a drive to raise ten million dollars for a Christian University in Japan. The university will cover the practical fields of graduate and undergraduate education—liberal arts, engineering, medicine, agriculture, theology, social science, and, above all, training in citizenship and public affairs.

Another missions service is in the field of radio, audio-visual aids and mass communications. A committee formed of member boards of the Conference has already raised $128,000, and pledges for thousands more, for a new $650,000 three-year program to introduce mass communication techniques into undeveloped areas. Equipment for the first Christian radio station in Korea is already on its way across the ocean, while church councils of India, Japan, and other countries have been helped to develop stronger programs of radio and audio-visual education.

In practically every phase of the foreign missions enterprise—evangelism, rural work, missionary personnel, medicine—the Conference has been steadily and patiently weaving close bonds of cooperation and

(*Continued on page* 31)

In rural America the church must become more and more a community institution.

The Rural Way of Life

What Can the Church Contribute to It?

By MARK A. DAWBER*

THE rural way of life, still a very important factor in the national enterprise, is affected by terrific changes. In spite of the changes, however, something essentially rural remains out of which the church may build strong communities.

In order to build effectively, church leaders must see rural life in its total setting, appraise the changes that are upon it, sense the social and economic significance of the changes, and understand the distinctive characteristics of rural life and its people. This means again inspiring the church to undertake its task as a social, moral and spiritual force so that the best in rural life may be preserved and we may infuse into it certain newer values arising out of recent experience which have proved to be rich contributions to such a way of life.

Economic Change

The recent social changes are many and varied, but basic to them all is the change in agriculture and the economic structure. During World War I there came a stimulus to American agriculture. The Allies looked to the United States for food. Agricultural production was speeded up to feed sixty million people in addition to our own population.

This temporary prosperity resulted in heavy investments in land and machinery, the expansion of social utilities—all good and necessary—and involved payment under mortgages on the future that became a burden too heavy for many to bear. This meant consequent selling out at terrific loss and, in many instances, moving out. The decrease in farm capital in one decade amounted to twenty billion dollars.

The effect of this economic debacle on rural life must be kept in mind if we desire to understand and help the situation. The passing of this land out of the hands of individual farm families and into the hands of insurance companies and great corporations is a matter of vital concern and must be understood in its spiritual implications.

National Policy

A second far-reaching change in rural life is in local and national policies. The success of agricultural technique has made the problem of overproduction more acute. Readjustments are increasingly important under a regime of commercial agriculture. If present standards of living are to be maintained, a national policy of production is well-nigh imperative. The present farm adjustment act is only one of many attempts to bring about some sort of control. We do not like controls, but if some such measures are not enforced, it is likely that farm people will be pressed back to a greatly modified, low standard of living. It is low enough now in all sincerity, but it would have been even lower had it not been for these controls.

Until we have adjusted our total economy so as to enable the masses to have the purchasing power to buy what the farmer produces, overproduction will only result in sales prices less than costs of production.

Enlarged Area

The third change that must be understood is a change of scale. The old rural community, characterized by a restricted geographical area and its small, compact social grouping, somewhat isolated, is giving way to a greatly enlarged area. The old geographical area is too small to supply the resources necessary to provide the improved institutions now demanded. In this new social area there is a merging of town, village, and open country.

These enlarged communities have come into existence because of the widening boundaries of service centers, the trade community, the school community, newspapers, automobiles, and telephones.

This unifying of the larger area of town and country is one of the most drastic changes that has taken place. It offers the way to bring to rural life all the resources now necessary to give the satisfactions of religion, health, education, social and recreational life.

Social Change

All these problems are reflected in the realm of human relations. How to help peo-

*Dr. Dawber is pastor of the People's Church of Long Beach Long Island, N. Y. Formerly he was secretary of the Home Missions Council of North America.

ple to keep ahead of the material and physical universe in its rapid development is the basic question.

Rural life is no exception to the rule. Social developments have been later in arriving in the rural community, but they are here and there is no village or hamlet that is not affected by these changes.

Our problem is due, in the main, to the fact that we have developed the physical sciences out of all proportion to the advancement of man toward control of these sciences; he has neglected the social sciences and religion. The result has been the destruction of those values in rural community life that some of us believe are fundamental to a worthy civilization.

Rural Values

These values are primary in a nation's life. Children, the home, the land, and the community—these are values that are to be created and conserved in rural life.

The 1940 census revealed that we are still dependent upon rural areas for the contribution of children. Cities do not recreate themselves. With few exceptions, cities lose population at the point of birthrate. They gain, where they do increase, by the transfer of rural people into cities.

The home is the next value. It is the foundation of all real progress. To maintain the family-size farm, with its home and all that goes with it, is a primary objective to which the nation must give time and attention.

Then the land is still the determining factor. Wherever a nation has allowed its soil to deteriorate, it has failed. An impoverished soil means an impoverished people. We must now pay the price of rebuilding the soil's fertility if future generations are to survive.

The community idea is a religious one. Upon it depends much of the future of democracy. The community is the unit from which democracy will continue to derive that sharing experience without which democracy becomes merely a word. Cities are lacking in community units in which people can participate.

The church in rural America must then, by all means, become more and more a community institution. Too many churches, alas, are not concerned about the community as such; they exist to preserve and protect their own institutional existence. There are many values that are still possible in rural life; they are the kind upon which any lasting civilization depends.

Religion

The role of the church in the realm of what we have presented must be clear. In the economic change it is to prepare people to make necessary adjustments. Rural people need to be informed regarding the problems involved and, in particular, to see their deep religious implications.

In the realm of national policy the church again has a mission to perform to rural people. It is largely educative, but also involves a loyal cooperation. Rural people must be fully informed concerning the national program and be helped to see it not in terms of party politics, but as a process of human behavior with checks and balances necessary to the welfare of all. Farm Bureau, Home Bureau, 4-H Clubs may all be used by the churches as avenues of education and culture and for community betterment.

In relation to the enlarging rural community, the church can again be a factor of primary importance. Churches have been the last institutions to make the adjustment. The Larger Parish Plan has proved to be a valuable instrument that churches can use effectively in meeting this need. The program that was best for the small-hamlet community having but few interests proves inadequate for holding people scattered over a wider area.

Farm Bureau, Home Bureau, and 4-H Clubs may be used by churches as avenues of community betterment.

Rural people do not usually appreciate the significance of what they represent and the degree to which they may help determine civilization. Moreover, they must be helped to seek and receive more of life's satisfactions out of common things. If rural life cannot be brought to the place where it will accept these values of childhood, the home, the land, and the community as primary—and as those in which life will find its deepest satisfactions—then little more need be said. At this point the rural church has its greatest opportunity. These values are the seedbeds and reservoirs of things of the spirit.

One word in conclusion. We have said little about religion in the old traditional sense, but throughout we have been conscious of the fundamental truths that religion represents and which are necessary to all we have been saying. All life is sacred. This is the thought that must now possess us.

Some of the older religious emphases have lost their once commanding influence. They are not as convincing as once they were. But it is also true that a new and more acceptable religion is arising out of the old. It still awaits the driving force of strong convictions, and the embodiment in formulae and organization that will make for effective action in the life of the rural community.

Rural churches must find a way to cooperate in order that those who have the sustaining spiritual faith may work together to bring the Kingdom of God to reality in rural America.

With the home mission study emphasis this year upon the Town and Country Church, study groups will want to use this article by Dr. Dawber.

"Those who live by raising crops, the most obvious instance of man's cooperation with the Creator, can still understand better than anyone else the religious conception of man's work in the world, in dependence on God, and for the service of His will."
—From the Lambeth Conference, 1948.

—RNS Photo

WORLD CALL

In My *Segunda Patria* Are Freedom and Happiness

FEW times have I been so overwhelmingly happy as I am this afternoon. The occasion is the highest point in a life of delightful fellowship, about half of which has been spent on one side of the Rio Grande, half on the other—my own beloved land, and my *segunda patria* (second native land).

More than two score years ago I first crossed that border into Mexico with my New York bride whose hair was as black, eyes as snappy, and beauty as bewitching as those of any Spanish senorita. Four of our children were born in Mexico, and the first born was buried in a blanket of violets in a magnolia shadowed grave in the city of Monterrey.

By SAMUEL GUY INMAN

Minister, missionary, Latin American secretary, world traveler, student of international problems—since 1897—the life story of Dr. Inman is one of courage, devotion, service, friendship. In March of this year, he received the "Mexican Order of Aztec Eagle" decoration at a reception given in his honor at the Mexican Embassy in Washington. Excerpts from his address are presented on this page.

A WORLD traveler asked me recently if I could explain why everyone, seemingly without exception, found Mexico so fascinating. I replied that it was probably because of the striking contrasts which confront one at every turn.

The more one fathoms the soul of Mexico, the more he is persuaded that its attractions are not simply its gorgeous climate, its towering mountains, its historic ruins, and its daring modernity. Its greatest attraction is its mysticism, its timeliness, its poetry, its sentiment.

The late lamented artist, Jose' Clemente Orozco, has expressed it in the use of his favorite symbol of fire in one of his frescoes in the House of Tiles, Mexico City. The two great hands of the Creator filled with fire are represented as coming down over the smaller hand of man, passing on through the human hand, the fire from above, so that fire may flow out through mankind to bless the Universe. It is this fire, this emotion, this enthusiasm in the Mexican which often makes him so attractive and so mysterious to the matter-of-fact Anglo-Saxon.

A different approach to this mystical conception of life is given by another Mexican genius, Amado Nervo, to me the greatest poet of the Spanish language. In one of his great poems he describes the understanding of the world that comes to a sailor. With the "net of Analysis" the sailor plumbs the depths, only to raise an empty net; but when he uses his second gift, Intuition, the "firm mesh of Instinct" brings to the sailor a world of unequaled beauty.

Among many things that Mexico has taught me is the appreciation of the second net, the net of intuition. I come from a land that has specialized in the practical application of democracy and has discovered how to lift the burdens of the world through machinery and mass production. I was reared in the school of Orison Swett Marden and Henry Ford, and was taught that engineers are more valuable than poets. But I have learned through Mexico, and the rest of Latin America to which Mexico introduced me, that sentiment, emotion, mysticism, are among humanity's most powerful levers.

These "enormous pearls of magnificent luster" contained in the net of intuition are more than what is usually regarded as religion. One may indeed possess them all and yet oppose organized ecclesiasticism. They go far beyond what is called in the United States, social service or social justice. These pearls are an instinctive protest against the idea that goods and profits are worth more than persons and friendships; an open declaration that what one wants to *be* is more important than getting what one wants to *have*.

THESE invisibles, these imponderables, if you please, seem to explain why the Mexicans have been able to sacrifice so much and fight so long for what they affectionately call *The Revolution*. This fundamental change in the political, economic, social and religious life of Mexico has probably marked the greatest social transformation on this continent since

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Mexican pottery vendor, poor but happy, has a friendly smile for tourist and market-place buyer. His small son probably will follow in his footsteps.

Authenticated News Photo

the founding of the Republic of the United States of America.

It began at the same time as the revolution of Sun Yat-sen in China, and seven years before the Russian Revolution, to which it has at times been erroneously traced. While the two latter movements seem to be ending in internal injustices and a threat to world peace, Mexico's social upheaval has brought larger social justice and freedom to its own people and contributed its share to the organization of a new United Nations and a more human interpretation of democracy.

THE revolution has been so incomprehensible to foreigners and those Mexicans who cling to the ideals of European culture precisely because all fundamental human desires have been channeled into an urge for a new Indo-Americanism. A white European-North American capitalistic regime was replaced by a system favorable to the Indian with the communal holding of land. Labor was encouraged to organize. Private property and the machine were not eliminated, but were subordinated to the welfare of the community. The leaders fled from the dominance of French art, of Roman religion, and of North American industrialism. A new order of crusaders developed in all fields, including education, labor, agriculture, sanitation, art and literature.

Instead of Mexico becoming the door through which Bolshevism would enter the United States to destroy us, as many opponents of social justice feared, Mexico has become probably the best friend that the United States has, and one of the countries of the world where the Communist Party has least strength.

The success of the Mexican Revolution and the proof that social betterment of the common people, instead of hurting us gives the United States more trade and more friends in international conferences, should make us glad of efforts around the world toward revolutionary improvement of the common man.

THE most amusing introduction I ever had was at Yale University, when I was traveling over this country protesting against armed intervention in Mexican affairs which certain business and political interests were advocating. The chairman of the meeting said, "The gentleman who is to address us on Mexico tonight knows his subject. He is a personal friend of President Carranza and several other Mexican bandits."

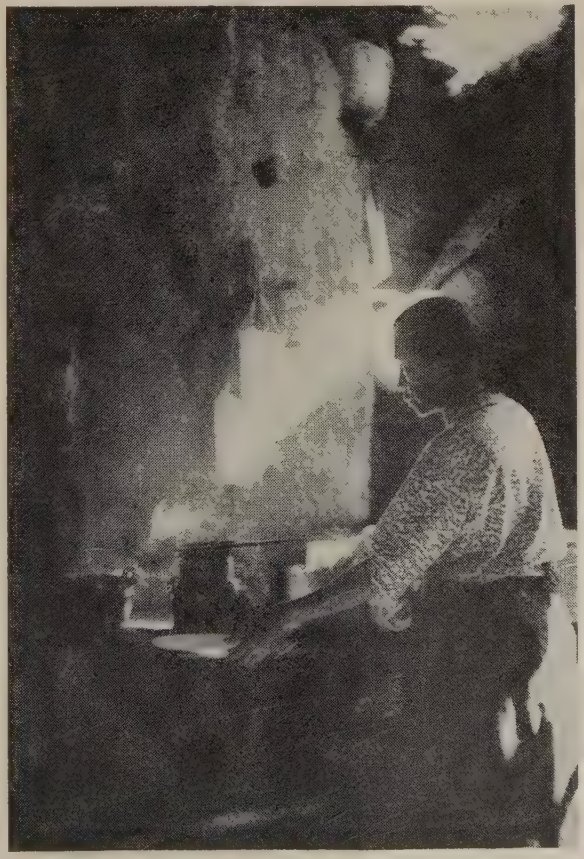
I am honored to say that I knew not only Don Venustiano Carranza, but every other president of Mexico from Francisco Madero to Miguel Aleman. I interviewed each in his presidential office and reported sympathetically to the American press his problems and ideals.

Last August I was received by President Aleman in his official residence in Los Pinos, the first of these presidents who had not been a soldier in the Revolutionary Army. His administration marks a new epoch in the Revolution's history. He is one of the youngest chief magistrates of American republics, is a university graduate who specialized in economics, and his democratic campaign for the presidency introduced a new feature in campaigning—a round table in which candidate and the voters, workers, and employers frankly faced the nation's economic problems.

Under President Aleman, Mexico has inaugurated one of the world's most inclusive irrigation and electrification programs. For the first time Mexico exports rather than imports corn, sugar, and other food crops. Mexico has advanced from ninth to the fifth of the world's producers of petroleum, with gasoline sold in the country for half what it costs in the United States. The Aleman administration has made full payment to the American oil companies for properties expropriated in 1938, has a balanced budget which includes full payment of carrying charges on her rapidly diminishing foreign debt. Illiteracy has been reduced from an 86 per cent estimate when Porfirio Diaz was exiled, to 30 per cent.

Being fully aware of the failures of the Revolution, especially the profiteering of some of the earlier idealists, and cognizant of the overwhelming problems that, as a part of the present turbulent world Mexico faces, I still feel that in no other country that I have visited in postwar years have I seen as much happiness and freedom.

This brings me to what is probably the most impressive of all lessons that my *segunda patria* has taught me—that the one thing worse than revolution is the status quo.



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Typical Mexican mother is working in her country kitchen, preparing a feast of chicken, spiced and treated in preferred Mexican way.

Authenticated News Photo

Missions Agencies Bring Expanding Faith to National Council

(*Continued from page* 27)

mutual assistance among the Protestant denominations. Confronted as they are with a spreading modern paganism abroad, foreign missions are drawing closer together to confront a world increasingly hostile to the Christian church.

Missionary Education Movement

Third of the agencies joining the National Council is the Missionary Education Movement. It is probably better known by the imprint, "Friendship Press," on books and teaching materials which it plans, publishes and distributes.

Founded in 1902, the agency has provided literature for almost half a century for church organizations that foster missions. In the past twenty years, the agency's staff has doubled and its volume of business has tripled. It now uses over a hundred tons of paper a year, distributes annually over a quarter of a million dollars' worth of publications on mission projects, personalities and history.

Last year, for example, in addition to a play, a picture set, pamphlets, maps and teachers' guides, Friendship Press published fifteen books, twelve of them on the year's two mission study themes, "Japan" and "Cooperation for a Christian Nation."

Sometimes the books are written overseas; last year's adult study book, *Japan Begins Again*, was written in Tokyo by William C. Kerr, a missionary who began work in Japan and Korea in 1908. Sometimes the author makes a trip half-way around the world to get facts. Miss Winifred Hulbert, American teacher whose career began at Constantinople College for Women in Turkey, spent months in the Near East before writing *Where Three Continents Meet*, junior high study course on this year's Near East theme.

The books are written by experts; then, before publication, are checked by other specialists in the same field and by members of the committee on the age group for which the book is planned.

The Missionary Education Movement is supported by sixty boards and twenty-nine major denominations.

To the new National Council of Churches, the missions agencies bring a fighting faith—a faith shaped on the world's frontiers of poverty, prejudice and ignorance, and illuminated by an assurance that their service is dedicated under Him to "even the least" everywhere.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Transylvania College
Lexington, Kentucky

FOUR Transylvania students were speakers at the Transylvania College breakfast held during the state convention of Christian churches of Kentucky in Danville.

The students, one selected from each class, spoke on the academic program of the church related college: Betty Lyen, on "Transylvania and the Teaching Profession"; William Tuttle, "Transylvania and Medicine"; James Faulconer, "Transylvania and the Ministry"; and Peter Ainslie, "Transylvania and Good Citizenship."

Miss Lyen, daughter of Mr. and Mrs. Homer Lyen of Harrodsburg, Kentucky, is a junior student majoring in speech and drama. Mr. Tuttle, son of Mrs. Mary Tuttle of Sharpsburg, is a freshman majoring in chemistry. Mr. Faulconer, son of Mr. and Mrs. James Faulconer, Winchester, is a senior student majoring in sociology. Mr. Ainslie, son of Mrs. Mary and the late Dr. Peter Ainslie, Sr., is a sophomore student, majoring in sociology.

Texas Christian University
Fort Worth, Texas

Honorary degrees were presented at the 1950 spring Commencement, May 31. D.D. degrees were conferred upon Dr. Riley B. Montgomery, president of The College of the Bible, Lexington, Kentucky, who gave the Commencement address; and upon Newton J. Robison, pastor of Hillyer Memorial Christian Church, Raleigh, North Carolina, who gave the baccalaureate sermon, May 28.

LL.D. degrees were conferred upon Lewis Ackers, Abilene, rancher and prominent Disciple layman, and Miss Charlie Noble, Fort Worth, long-time educator in the Fort Worth public schools, and now a member of the T.C.U. Evening College faculty.

Daniel C. Troxel, professor of New Testament at the College of the Bible, Lexington, will join the faculty of Brite College of the Bible as visiting professor of New Testament for the 1950-51 school year. A graduate of Cotner College and the Yale Divinity School, Professor Troxel did graduate work at the University of Nebraska and the University of Chicago Divinity School. He has been on the College of the Bible faculty since 1927.

A new program of pastoral guidance and supervision has been established for both graduate and undergraduate ministerial students under the direction of Thurman Morgan, assistant dean of Brite College of the Bible and director of all ministerial students. Appointments for student ministers are made with Mr. Morgan, and churches are urged to communicate directly with him.

Permanent membership in Alpha Chi, national scholastic honor society, went to forty-five persons who received degrees in late May. Heading the list of honor graduates were Robert Padgett, Fort Worth, and Robert Herring, Cheyenne, Wyoming, both with perfect "straight-A" scholastic records throughout their college work.

Bethany College
Bethany, West Virginia

More than thirty business men and women visited Bethany's campus for the annual Career Conference held April 26-27. Dr. Harold Goldstein, chief of Occupational Outlook Branch of the Bureau of Labor Statistics, Washington, D. C., was the keynote speaker on opportunities for the 1950 college graduate. Some fields are over-crowded, he said, but there is a chance that most graduates will find opportunities in some field even though it may not be the one preferred.

This year, in addition to sectional meetings, panel discussions were held on opportunities in the fields of Education, Journalism and Public Relations, and Business Administration. Sectional meetings ranged from Opportunities in the Armed Services, to Homemaking and Biophysics. Student interest was high. During the daily afternoon coffee hour, personal discussion with speakers provided additional sidelights and highlights into the various careers.

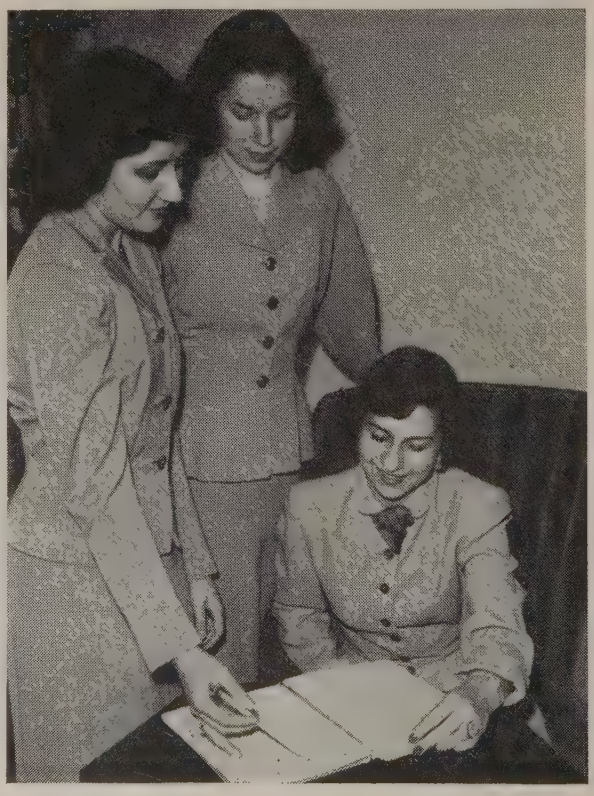
Lynchburg College
Lynchburg, Virginia

Dr. William West, pastor of First Christian Church, Chattanooga, Tennessee, a graduate of Lynchburg College and Yale University, delivered the baccalaureate sermon on June 4; Dr. Colgate Darden, president of the University of Virginia, gave the Commencement address, June 5.

Miss Nancy Edwards, Baltimore, Maryland, was valedictorian, and Bernall Clay, Altavista, Virginia, was salutatorian. Miss Edwards has been active in campus affairs during her college career and plans to enter Christian service. Mr. Clay has been active in student government affairs and will teach in public schools of the state.

A Spring Choir Festival was held on the campus May 28 with the Lynchburg College Festival choir joining with sixteen

Christian College Plans for Centennial



Christian College, Columbia, Mo., social and dormitory supervision will be in charge of these members of the student body who were elected at the close of the school year to head the Student Government Association for 1950-51, Christian's 100th year of operation.

Seated is Doris Gray of East Chicago, president. At left, Ida Cockrill of Platte City, Mo., secretary-treasurer. Center, Suzanne Ziegler of Boonville, Mo., vice-president. All have been members of the school's vesper board for the past year, which sponsors and directs the religious activities of the college.

The Centennial Year at Christian will open September 19 with the arrival and registration of students. Classwork begins September 22.

local church choirs. Dr. Luther Richman, director of the Cincinnati Conservatory of Music, was the guest conductor, and Robert Moore, organist of St. John's Episcopal Church, Lynchburg, and member of the music faculty of Randolph-Macon College, was the guest organist.

The Association of Religious Workers is sponsoring a project to obtain pictures and information about persons who have attended Lynchburg College and who are now working in various forms of full-time Christian service.

The College of the Bible
Lexington, Kentucky

The eighty-fifth annual commencement was held June 16 in the new college chapel on South Limestone Street. Nineteen students were granted Bachelor of Divinity degrees, and three students received Master of Religious Education degrees.

Cyrus M. Yocum, for many years chairman of the division of foreign missions of The United Christian Missionary Society, and executive secretary of the department of India and Japan until his retirement June 30, will join the faculty of the College of the Bible sometime this Fall. He will become part-time instructor in Missions, and assist the president in promotional field work.

Southern Christian Institute
Edwards, Mississippi

Spencer P. Austin, executive secretary of the department of financial resources of The United Christian Missionary Society, was the speaker for Southern Christian Institute's sixty-sixth annual Commencement on May 29.

Southern Christian recently observed Negro History Week with special programs. Topics discussed were "The Negro in Education" and "Negro Achievements." Programs related to Negro literature, drama and music were presented.

Members of the Choir and the Girls' Glee Club, under the direction of Miss Thelma Murphy, visited a number of high schools of Mississippi during the spring months.

"Cooperation and Beyond . . .

Oklahoma City Says Come

International Convention Assembly

October 9-15, 1950

The 1950 Assembly is the first of a new Century upon which Disciples of Christ are now entering in general convention activities. The sessions will be held in the Municipal Auditorium, Oklahoma City, Oklahoma.

For registration and hotel-motel information, contact the International Convention Registrar in your own church, or write direct to the

INTERNATIONAL CONVENTION
516 K of P Building
Indianapolis 4, Indiana

Register Early

The registration fee for the 1950 International Convention is $3.50. A *reduced* rate of $3.00 is available until October 7. This entitles the registrant to the convention program book and convention badge. It also gives priority in obtaining room reservations.

Youth under 21 years of age, ministerial and seminary students, and lifetime service recruits for the mission fields are entitled to a special registration rate of $1.50.

Make Room Reservations Soon

A convention folder giving rooms, rates, and location of hotels and motels may be obtained from the local convention registrar, or from the Indianapolis office.

For *private home* reservations, apply to Mrs. O. F. Bagwell, Room 205, 128½ N. W. Second Street, Oklahoma City, Oklahoma. The rate will be $1.25 per person per night.

Motel Housing

A new form of housing is available at Oklahoma City to convention delegates. Motel rooms, many of which offer facilities equal or superior to hotel accommodations, might well be considered. Over 300 units will be available to the convention.

Practically all motels have bus transportation to Oklahoma City. Many offer facilities which include tile baths, furnace heat, fully carpeted floors, shower baths, box springs and inner spring mattresses, radio and telephone.

For the convenience of convention delegates, arrangements are being made to lease several parking lots near the auditorium for cars carrying a convention sticker. Of course, the usual parking fee will need to be paid.

Transportation to Oklahoma

Various modes of transportation may be used in traveling to the convention city. Rates and schedules may be obtained by applying to local ticket agents; or, if not obtainable locally, write to H. B. Holloway, Transportation Secretary, International Convention, 516-519 K of P Building, Indianapolis 4, Indiana.

. . . To Brotherhood in Christ"

Culver-Stockton College
Canton, Missouri

Eighty-three students, the second largest graduating class in the history of Culver-Stockton College, received baccalaureate degrees at the ninety-fourth annual Commencement, May 29. Forty-six graduates received the Bachelor of Arts, thirty-six the Bachelor of Science, and one the Bachelor of Music. The address was given by Judge Herbert Moore of the U. S. District Court, St. Louis, Missouri.

John W. Love, a graduate of Culver-Stockton in 1909, now minister of First Christian Church, Washington, Pennsylvania, gave the baccalaureate sermon, May 28. Mr. Love was awarded the honorary degree of D. D. at the Commencement.

Judge George Herbert Moore, and Judge George Robb Ellison of the Supreme Court of Missouri, were awarded LL. D. degrees.

Graduates in the classes of 1900 and 1925 were the guests of President W. H. McDonald at a special luncheon during Commencement season. Special awards were given to three graduates of fifty years ago, and also to thirteen of more than fifty years ago.

May 29 Dr. Wilbur H. Cranblet gave the dedicatory address for the Carl Johann Memorial Library on the Culver-Stockton campus.

Butler University
Indianapolis, Indiana

Franklin E. Rector has been called to join the faculty of the School of Religion, Butler University, in the field of Practical Ministries as assistant professor of Rural Church, September 1.

Mr. Rector has his A. B. degree from Phillips University, an M. S. degree in Rural Sociology from Oklahoma A. and M. College, and is completing his Ph. D. degree in Rural Sociology in the University of Wisconsin. He will teach classes in rural church and will guide students in research and special projects related to the rural field. He will be available to churches as speaker, leader of institutes, and program resource counselor.

Distinguished educators will participate in workshops, conferences, and meetings to be held during the three summer sessions, May 15 to August 25.

Eureka College
Eureka, Illinois

Dr. W. B. Blakemore, Dean of the Disciples Divinity House, Chicago, was Commencement speaker, June 4. Dr. Roscoe R. Hill, former missionary teacher in Cuba, and specialist in Latin American affairs for the Library of Congress, gave the baccalaureate sermon.

With the 56 seniors graduated in June and those to finish in late summer, the 1950 class will number 90, the largest in the history of the college.

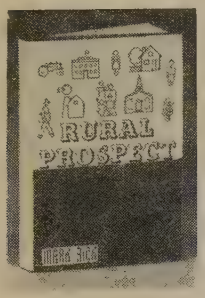
A bequest of stock estimated worth $35,000 has been received from the estate of Mrs. Georgianna Hunter.

WORLD CALL

Home Missions Reading—1950

The books reviewed on this page are suggested as good background reading for the study of The Christian Community, with special emphasis upon Town and Country.

Rural Prospect



A book for country folk, but for city folk as well. For Mark Rich shows in *Rural Prospect* that the quickening rural church movement in America today is one of the real growing edges of the whole Protestant church. He tells of many rural churches which are finding renewed life through a new sense of their mission to their communities. (Included, incidentally, are not a few of "our own" churches.) "When the church and the community, like a team of horses, pull together, the church sees a large harvest of the things of the spirit." This is the church's hope, whether rural or urban. *(1950. Paper, $1.00; cloth, $1.50.)*

—Genevieve Brown

The Years of the Locust

The Missouri farmer, Dade Kenzie, played an unusually significant part in the lives of family and friends. *The Years of the Locust* is a simple story about simple people, mutually interdependent in spite of their very wide diversity. It is a good, quiet book to read. All of the characters find their kinship and security in the life of Old Dade.

Loula Grace Erdman's story, which begins the day Dade Kenzie died, is the story of three days and of folks remembering their humble friend. The mosaic of memory spans almost a century. Among the delightful lines in the book are these: "Nobody jumps into goodness. They work at it for a long spell of time, never once thinking they're busy making a fine person out of themselves. . . . When these people stopped there'd be others to take their jobs over. That was the Lord's plan. . . . He would see to it that he had enough to keep things going." *(1947. $2.75.)*

—Lois Anna Ely

So Sure of Life

A brush with death on the island of Penang sent missionary teacher Robert Thomas home to prepare for medical missions. But the mountains of Tennessee, instead of Malaya, were to claim the young minister-doctor.

At Pittman Community Center, on the edge of the Great Smokies, Dr. Thomas and his wife Eva for more than twenty years have been meeting emergencies and helping miracles to happen in the lives of the mountain folk. "Doc" believes in miracles—backed up by faith, hard work, and prayer. And he fairly attracts emergencies! His place in people's hearts is revealed by Aunt Sarey: "Doc, I never heard no tell of any evil bespoken on you by any man, and effen I did I wouldn't confidence hit. I swear there haint a mean-tempered bone in yore body."

Violet Wood's skilful telling makes *So Sure of Life* a story that will both "pleasure" and inspire. *(1950. Paper, $1.00; cloth, $2.50.)*

—G. B.

Rural Parish!

Laurie and Ed Gebhard had to prove themselves to the people of the three-church "circuit" in rural Minnesota to which they went as bride and groom. *Rural Parish!* the intimate record of their first year, reveals the growth of mutual confidence and love as they lost themselves in service to the three communities and made the joys and sorrows of their parishoners their own. A delightful, heart-warming book. *(1947. $1.50.)*

—G. B.

Once There Were Two Churches

There will always be two churches, Fred Wentzel comments — the church which turns its eyes inward upon itself and the church which turns eyes of concern outward toward its community. It - has - been - done stories challenge youth to ventures in study and action which will make their own geographical community contribute to Christian living. The minute we step out of the church, we step into the community. From Sunday morning until Saturday night the attitudes and actions of the community are all about us like the air we breathe. The community lays down the conditions under which the church works. *Once There Were Two Churches* brings motivation and method which encourage youth to assume the life-long obligation of striving "toward a Christian community." *(1950. Paper, $1.00; cloth, $1.75.)*

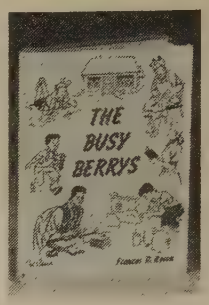
—Mareta Smoot

In the Direction of Dreams

Violet Wood depicts the other side of the tapestry of community service. *In the Direction of Dreams* shows youth working to improve the life of people in communities not their own. In the process they identify themselves with people of an agricultural migrant camp, inhabitants of a backward rural community in Puerto Rico, dwellers in city slums, young industrial workers, and other groups. The force of facts related and their stimulating interpretation by the author motivate youth to extend their interest and service beyond home neighborhoods. *(1949. Paper, $1.00; cloth, $1.50.)*

—M. S.

Books for Children



The Busy Berrys by Frances Dunlap Heron is the story of a family and its influence on the community as well as the influence of the community on it. The Berrys move into a village that has sprung up around the plant of the Plasti-Kem Company. They get involved in the town's problems and even become part of a mystery. Junior boys and girls will enjoy the adventure in this book. *(1950. Paper, $1.00; cloth, $1.75.)*

* * *

There are not many people like Mrs. Hornicle. In *The Three Henrys and Mrs. Hornicle* by Edith J. Agnew you will rejoice with Mrs. Hornicle at each successful venture she has in establishing a Sunday school in a little mining town. The author taught Vacation School in this very town. Primary children will be fascinated by the three Henrys. *(1950. Paper, $1.00; cloth, $1.75.)*

* * *

Books by Eleanor Frances Lattimore are always pleasing to children. *Indigo Hill* is a delightful book! Lydia, Thomas, and Roman live with Aunt Tobey at Indigo Hill in Southern Carolina. Lydia has a great deal of responsibility for an eight-year-old, but her greatest task is minding her little brothers. *(1950. $2.00.)*

* * *

It was hot and the bag was heavy even though it contained cotton. It seemed to Joanda that she never would be able to fill the sack! *Cotton in My Sack* by Lois Lenski is a moving story of a cotton-picking family. Whatever happened to the family, Joanda was ready to lend a hand. Miss Lenski wrote this book at the request of some cotton-picking children in Arkansas. *(1949. $2.50.)*

The Thread That Runs So True

Jesse Stuart's story begins with the playful voices of country-school children and young people singing:

"The needle's eye that does supply
The thread that runs so true."

It concludes with Jesse showing his newly acquired sheep farm to Naomi, a teacher he has known and admired through seventeen of his own economically impoverished teaching years. The reader is confident that Jesse and Naomi, as farmer and wife, will soon be living on that farm.

The story begins and in the main continues in the Kentucky mountains where loyal school teachers are struggling against many odds to give their best to young people starved for beauty and learning. *(1950. $3.00.)*

—L. A. E.

Fifteen hundred years are represented in this group of twenty-one Chinese Christians who were present at one regular morning service at Chuhsien. Elder Wang, in white gown, was 90 years old the day the picture was taken. He is very active, plants his own garden, and presides at the Communion Table. Mr. Goulter is at right end of second row.

Christian Churches in China Grow

By O. J. GOULTER*

WHILE we can say nothing about the future, we should at least be happy at the progress being made by the Christian church in China at the present time. Steady progress continues in our local church. Attendance and enthusiasm would compare favorably with the best churches of similar size in the United States.

One Sunday at the Chuhsien church, 55 were present in the men's class, 45 in the women's class for inquirers, and 25 in the women's class for Christians. The young people had 22 in an enthusiastic group, and 51 were in the children's Sunday school.

For the morning service the building was packed to the doors with 325 people, about one third of whom openly consider themselves as inquirers. Mrs. Goulter had 75 eager young people and children in three choirs who sang several special numbers. When a propaganda procession with drums went down the street, not even one person got up to look.

There was a collection of thirty-five thousand dollars. This is only about $1.75 when figured in U. S. money, but a lot when figured in gifts from half-starved people. One hundred and eight people partook of the Lord's Supper. In all these activities there is more than 100 per cent improvement over two years ago.

The writer has been in China considerably over a quarter of a century. I wanted to get a picture of the Christians surviving from the generation of missionaries who had retired before I came to China, and to send it to Remphry Hunt who retired from the field some years before I arrived in China.

I called for all Christians over sixty years of age, Chinese count (fifty-nine our count), and found there were twenty-one present, their total ages amounting to about one thousand five hundred years. The oldest was Elder Wang who was ninety years old that day and who presided at the Lord's Supper.

Someone said later, "You will make people think this is an old folks' church." Then I wished I had made another picture of the toddlers under six. There would have been twice as many of them.

One day I met with those who were to be baptized at Easter. I asked each one whether he did not think it undesirable to be baptized at this time when there might be opposition or even persecution. I was astonished at the prompt reply in every case: "I am not afraid." Many of them added words to the effect "of anything."

A similar story could be told about almost all of the larger churches of the Christian Mission in China today. The country churches have had the hardest time, but even they are now going ahead. A year ago I visited a town where there had been no service for ten years. Now there are regular services with thirty in attendance and twelve people ready to be baptized.

Most hopeful of all is the fact that we have a dozen young men and women in the Bible Training School preparing for full-time evangelistic work among these churches. They are urgently wanted in little country churches which have had no outside help to speak of for a decade. They will also go to many a village and market town where the gospel has never yet been preached—if the present conditions continue to prevail.

While we do not know what the future will bring, we do know that we have this present opportunity. There is a more wide-open interest in, or perhaps one should say, "open-mouthed curiosity" about the "true gospel."

The People's Government has definitely declared religious freedom. It has even adopted the Christian calendar. And higher officials have frequently rebuked lower officials who in ignorance interfere with the people's religious liberty.

Whatever the government attitude may be officially toward representatives of the governments of other countries, the People's Government here in China protects the missionaries.

We missionaries are the representatives of the people of America and other countries, and as such we receive great consideration at the hands of all responsible officials. Surely it is a wonderful thing that in all the vast changes that have taken place, we have never been insulted or roughly treated by soldiers or officials—although we are constantly aware of the effect of unfavorable propaganda.

At least at the present time, the gospel of Christian love, of peace among men, and of world brotherhood has a hearing in China, and may well help to bring about a friendship and understanding where all other influences fail.

The American Bible Society reports that China led last year in circulation of Scriptures abroad with 965,480 copies.

"The Scriptures in China were circulated with surprising freedom, according to reports received from the Shanghai office," said Dr. Gilbert Darlington, the Society's treasurer. "The demand continues to be high. With the receipt of a hundred tons of paper imported during the year, Scriptures were printed as fast as facilities and funds would permit. Large quantities were flown to the interior. Others were sent by boat to Chungking.

"Precautionary steps were taken in exporting matrices and printed copies of all books published in Shanghai to places outside and near to China. If printing must stop in Shanghai, it can be done elsewhere."

*O. J. Goulter is a missionary to China with The United Christian Missionary Society. He is stationed at Chuhsien and works with Pastor Chu Shao-tan in the Kiangsu Anhwei Christian Rural Union.

For the Christian Women's Fellowship For Adult Missionary Groups

THEME
Toward a Christian Community

AUGUST

Facing the Task, We Study to Show Ourselves Approved unto God

SAINT Teresa conceived of the soul as a house, spoke of her own spiritual life as becoming "solid like a house." She was only following in the thought-steps of the Apostle Paul who said, "Do you not know that you are God's temple and that God's Spirit dwells in you?" As we face the task of building a Christian community, we are confronted with our own ignorance and at the same time with our own great capacity. To quote from St. Teresa:

"However great the breadth, the depth, the height of our thought of the soul, we shall not exceed the reality; for its capacity is far greater than we are able to conceive, and the Sun which dwells in this house penetrates to every corner of it."

That need for the penetration of the Sun of Righteousness into the very "interior castle" of our lives was in the thought of the group planning for strengthening the service of women to and through the church, when they made Devotional Life a *must* in the study program of the Christian Women's Fellowship.

Missions is another *must* in the study program. Why? Out of mission study grows the needed Christlike concern for people of every class, race, and nation, without which neither a local Christian community nor a world-wide one can come into being. With genuine *study* of missions comes an intimate knowledge of how the Christian fellowship is being extended both at home and abroad. Moreover, mission study opens the way for an intelligent and hearty participation in all endeavors to enlarge the fellowship of Christian faith and brotherhood until it covers the earth.

And Christian Social Relations! Our homes and society at large have been penetrated, and often permeated, by many unwholesome influences. Daily living of groups and individuals is overrun with problems. Have you heard someone say that Thomas Edison's faith was that for every problem God has given us, he has a solution? Our own Christian faith is that working together with God nothing is impossible. Study in the field of social relations will help us to see our problems and to become acquainted with solutions others have used in meeting theirs. Study prepares us *to serve the present age, our calling to fulfil.*

And why study Local Church Concerns?

The study of Local Church Concerns is a new emphasis in the program. Some aspects of local church concerns may take only periods of short study emphasis. That does not mean that they are not important. Anything worth doing is worth doing well. The same care, though perhaps not the same amount of time, should go into the study of church concerns from kitchen to chancel, from hospitality to stewardship, as goes into the study of other aspects of church life and outreach. Local church concerns call for much care and prayer.

While Waiting for a Group to Gather

Have you sung the round, "White Coral Bells"? If not, have one of your young people teach it to you and then, with the tune well in mind, try these words while waiting for a group to gather. Sing them as a round, singing in two groups and singing the stanza through twice.

Pray'r in the Christian Women's Fellowship
Lifts our sights and guides our footsteps lest we slip;
Study and service, to do worthily—
We must work, O Lord, in harmony with thee.

—Lois Anna Ely

Missionary Worship Services

Missionary worship services to accompany the study for August and September appear on another page in this issue of WORLD CALL. The general theme for the series to accompany the study of the Christian Women's Fellowship is *Lo, Here Is Fellowship!*

From The Monk in the Kitchen

THERE is no small work unto God.
He required of us greatness;
Of His least creature
A high angelic nature,
Stature superb and bright completeness.
He sets to us no humble duty.
Each act that He would have us do
Is haloed round with strangest beauty;
Terrific deeds and cosmic tasks
Of His plainest child He asks.
When I polish the brazen pan
I hear a creature laugh afar
In the gardens of a star,
And from his burning presence run
Flaming wheels of many a sun.
Whoever makes a thing more bright,
He is an angel of all light.
When I cleanse this earthen floor
My spirit leaps to see
Bright garments trailing over it,
A cleanness made by me.
Purger of all men's thoughts and ways,
With labor do I sound Thy praise,
My work is done for Thee.
Whoever makes a thing more bright,
He is an angel of all light.
Therefore let me spread abroad
The beautiful cleanness of my God.

—Anna Hempstead Branch

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Examine this issue of WORLD CALL for articles or news items pertinent to the study. Perhaps some special items could well be posted on the bulletin board.

SEPTEMBER

The Christian Women's Fellowship Faces Its Task, Working with God

Disciples of Christ are among the minority of Protestant churches who have given to both the "Mary" and "Martha" in women the opportunity to serve. This is true not only in the local church but in the general life of the brotherhood and in its cooperative activities. Some of our churches lag behind in the opportunities accorded to women to render their fullest service; some women lag behind others in the work they are willing to undertake.

We want to remember several things about work in the church. For instance, that remark from the monk at work in the kitchen. See the poem on this page. He reasons rightly, "There is no small work unto God." The woman who serves a good church meal, the one who keeps the communion cups bright and shining, the one who scrubs the sink, is doing no small work.

Nor is the woman who is engaged in a program of Christian social action, who ministers to the needy aged and to the orphaned child, who unites with other churchwomen in programs of community betterment, who engages in projects of home and foreign missions.

Church tasks are big tasks. They should all be seen in proportion by everyone of us. No small task should be slighted, no large one feared. Do Christian women doubt their own strength that they do not go forward more confidently to some of the great tasks that await their doing? Too often they cannot say with Elizabeth Barrett Browning:

I stood up straight and worked
My veritable work. And as the soul
Which grows within a child makes the child grow. . . . . .
So life, in deepening with me, deepened all
The course I took, the work I did.

Service — work together with God — in the Christian Women's Fellowship is to be channeled through missions, community, benevolence, social action, and local church. Every Christian woman who really sees the task of the church and of Christian individuals will want to channel some of her own resources of time, talent, and means through each of these avenues. The Christian Women's Fellowship should *help* the women of the church to see their whole task. It was organized for that.

Who works the best, his simplest duties heeds;
Who moves the world, first moves a single soul.

—Charles Francis Richardson

"Happy Birthday!" Plus

"HAPPY Birthday!" to an intermediate can mean much when it is accompanied by the right gift book. The gift can help make the birthday wish come true.

The right book can delight the "birthday child" while it broadens his world. His mind may be filled with the world beyond his vision. He may wish to travel so that he can see new scenes and become acquainted with new people. Books can bring the place and the people to him. They can be making him a citizen of the planet while he knows only that he is enjoying himself.

The year of 1950 is adding two novels which rightfully take their place on the row of right books.

*The Third Wish** will be received eagerly by the many who rated *Tumbleweed Boy* high in their list of preferences since it is the work of the same author. In this new story shy Dorinda Poole is lonesome in Swampy Point until she finds her place in a lively youth fellowship and makes many new friends among the boys and girls. *(Paper, $1.00; cloth, $1.75)*

*Pearls Are Made** *(paper, $1.00; cloth, $1.75)* brings the story of Donna and her brother Hasan, who grew up on the Persian Gulf Coast. Family and religious customs clash with their desire for freedom to live their own lives. The influence of Christian friends makes a difference in what life brings them as the story develops.

*Tumbleweed Boy,** a book which put in its appearance last year, might have missed the birthday child for whom you are buying a book. You can remedy that situation. Colly, the hero, is the fourteen-year-old son in a family of agricultural migrants. The reader spends a few months with Colly in migrant centers: the hero makes a good friend only to lose him by a sudden move to another job, he almost plays in a baseball tournament, and he almost joins the Boy Scouts. Excitement and disappointment meet again in this segment of Colly's life. The story takes the reader on excursions of geographical nature. *(Paper, $1.00; cloth, $1.75)*

*Tai Lee's Precious Seed** is as good a story today as two years ago when it came onto the intermediate scene. Boys and girls of the school returning from its sojourn from West China sail down the river at dawn, right into the reader's center of interest. There the main characters remain through the remainder of the story which interprets Chinese life and thought with an accent on the early teen-age. *(Paper, 90 cents; cloth, $1.75)*

The Christian World Friendship Fund—1950-51

Have you ever known a church or a youth group to become inactive because it gave too much for missions?

The CWFF goal for 1950-1951 and the projects included — Christian education, home missions, and foreign missions—were recommended by the International CYF Commission, comprised of youth and adult delegates from 34 states and convention areas, meeting at Champaign, Illinois, August 29 to September 2, 1949.

The projects within CWFF for 1950-51 as approved by the Division of Christian Education of the U.C.M.S. are:

50% for the Philippines (Children and youth are underwriting the entire working budget, exclusive of the salaries and travel of the missionaries.)	$25,000
25% for Home Missions	
Hazel Green Academy	$ 4,500
Mexican churches	4,000
Social Welfare:	
migrants	1,000
church and community service	2,300
interracial understanding	700
	12,500
25% for Christian education	
Leadership for Chi Rho Fellowship Camps, World Fellowship Youth Meets, Summer Conferences, International CYF Commission, etc.	12,500
Total International Goal	$50,000

What does CWFF do? Missionaries on the field, aware of the current level of missionary giving, meet in annual conference and specify the most pressing needs of the field. These most urgent needs are presented through the staff of the U.C.M.S. to the board of trustees for final approval. From these No. 1 causes are selected the above projects in CWFF.

Youth (ages 12-24) study the needs of the fields, set and report to national headquarters local group goals, and remit quarterly. The Great Commission is heeded by teamwork in meeting the No. 1 missionary needs.

Have you ever known a church or a youth group to become inactive because it gave too much for missions?

Order your new 1950-51 CWFF packet from Charles C. Mills, 222 S. Downey Ave., Indianapolis 7, Ind.

—CHARLES C. MILLS

*Order from the U.C.M.S., 222 So. Downey Ave., Indianapolis 7, Ind.

**Order from the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.

Missions in Chi Rho Fellowship

I-Tri

With vacation in full swing, your group may have time for some very attractive activities suggested in the introduction of *The Swinging Church Door.** The program for August is Session II of this book, "Why a Swinging Church Door?" For September you have "Swing In," the third session. The two sessions show by means of Scripture study, stories and discussion the importance of making church doors swing. They must swing in so that anyone in the community may worship in the church. Material for worship is provided. Session outlines and detailed suggestions provide for a good session with a minimum of time for busy leaders.

Sunday Evening Groups

The Swinging Church Door, a course for leaders of intermediates, has lesson plans, stories and paragraph-long narratives to provoke discussion, worship material, and activity suggestions. The church with the swinging doors can serve the community as its doors swing in to invite all to come and worship, and then swing outward as the members go out to serve the community. Three or more sessions based on this book will make an excellent background for the study provided by *PM Pack* No. 4** for use in the Fall—three sessions on Mexican Christian Institute and its service to the community where it works.

Missions in CYF

Hi-Tri and Circles

*Once There Were Two Churches** furnishes a six-month air trip in which communities of various kinds are visited. Youth get acquainted with communities far different from the home neighborhood, and they come to see their own community with new eyes. Through the pictures of communities with problems similar to their own and stories of the projects which help solve the problems, members of groups are helped to recognize local problems and inspired to plan action.

"Community Panorama," Chapter 2 in the book, furnishes information, motivation or discussion, and resource material for worship for the August meeting. For September you are offered "This Is Our Community," Chapter 3. This session encourages a study of the local community and decision on one or more projects which will contribute "Toward a Christian Community."

Sunday Evening Groups

As you approach the mission study unit in *Fellowship*** quarterly, "Those Other People," arrange to use all available pictures of the six home missions institutions. If any members of your groups enjoy mak ing posters, have two made each week, picturing the institutions to be studied and announcing the CYF session in which your group will visit them. Place the posters in a prominent place on Sunday morning. Create anticipation for the meeting. Sets of slides on Mexican Christian Institute and Southern Christian Institute are available. (The rental on each, $1.50*)

WORLD CALL

Echoes from Everywhere

Pendra Road Holds A Vacation School

We had a vacation Bible school here in Pendra Road, India, which averaged about 120 pupils. So much of the material from the States has to be adapted for students and teachers out here. But many people were ready and qualified to help.

There was no young people's conference this year, so we had a program for young people 15 to 18 as well. They decided upon two projects. First, they got up a play; then they prepared a crayon backdrop and two wings for the stage. They have always lacked scenery. At their request one of the teachers and I sketched the scene and the young people put in the colors.

We intended that the hills and bushes and distant trees should be green, but I should have known better. Who ever saw green hills in India? They are always brown. I suggested they put some green streaks here and their to liven it up, and they did. But the general effect is brown, which it should be out here, of course.

—Wilhelmina Macdougall

Used Stamps Wanted In New Zealand

Many years ago I read in an Indian publication that used stamps were requested to help support orphans in The Manurewa Children's Home in Auckland. It is supported by the Baptist Union of New Zealand.

Through the years, reports, letters of appreciation, requests to continue the service, and the assurance that financial help was received from the stamps have inspired me to remember this work.

I inquired if I sent too many Indian and American stamps, and was told that as many as are received can be sold. Recently I had word as follows:

"Since we are anxious to increase this particular branch of our activities, we should be grateful if you inform your friends that used stamps, which may appear worthless to them, have quite a value to us and the proceeds of their sale help towards the maintenance of boys and girls in our Home."

It is not difficult to send stamps. The address is Mr. N. A. Reynolds, P. O. Box 386, Auckland, New Zealand.

—Ann Mullin

Damoh, C. P., India

Ginling Promotes Spirit of Service

Ginling College, Nanking, China, continues to instill in its students the spirit of service as it has throughout its history. Through the Rural Center, the college provides students with the opportunity to serve China's underprivileged classes.

Visitors from the Third Route Army spent an entire morning at the nursery of Ginling's Child Welfare Center. According to the supervisor, these Communist visitors asked to see only the nursery school, but the supervisor seized this opportunity to tell them about the other work for older children, the handicraft classes for mothers, as well as the health work for the community.

She reports that these visitors appreciated the very economical way of providing educational toys and such other features as individual wash basins made from tin cans.

—From *Ginling News*

Missions in Hofei Are Carrying On

Here at Hofei, China, we are riding a crest with everything in full swing: school, hospital, Rural Center, and church. Over fifty are preparing for baptism and that seems a modern miracle to me. Twice that number are ready in San Ho.

An inquirer in one of the little towns down the line on the railway went all the way to Shanghai just to ask the National Christian Council how he could get a church established in his town. That is now our new task and he and others will be baptized Easter morning.

It is the most distressing yet inspiring time through which I have ever lived in China (and I am rounding out thirty-five years) and I am grateful every day that I was allowed to stay on.

—Wenona Wilkinson

Much English Is Used in Japan

We are continuing our study of Chinese and have started studying Japanese on the side. I feel handicapped in not being able to speak Japanese, but am glad I am finding it is possible to do some work in English. The number of people who speak some English is amazing.

I am enjoying my work in Japan very much and feel that those of us who are planning to go to China some day have a real contribution to make in helping the Japanese realize that there are others in the world in both physical and spiritual need. Several Japanese have asked me to tell the Chinese about the Japanese Christians, so that the two countries may be brought closer together.

—Daisy Edgerton

In Memoriam

Mrs. Alma Weston, March 23, 1950, Centralia, Wash. Beloved member of First Christian Church and deaconess at time of her passing. Also active in Sunday school and missionary society. Age 70 years.

Mrs. Myrtle Siggers, March 4; *Mrs. Fannie Foster,* March 8; *Mrs. Selwyn Collins,* April 17, 1950, Washington, D.C. Members of the National City Christian Church and on the Board of Deaconesses. Mrs. Siggers was a member since 1884. She raised $10,000 through the Memory Book, for the building fund. Mrs. Foster had been chairman of the Missions Committee. Mrs. Collins was an officer of the Women's Council.

Mrs. Alice Williams, April 13, 1950, Orrick, Mo. Faithful member of the Orrick Christian Church since early girlhood. Served as organist, superintendent of the Primary Department, and a teacher for many years. Age 75 years.

Buford M. Hayden, Sr., March 18, 1950, Hutchinson, Kansas. Grandson of A. S. Hayden, author, preacher, and first president of Hiram College. Charter member of Park Place Christian Church and chairman of its Board of Elders. An outstanding church, civic, and music organizations leader.

Lewis Obediah McCune, April 12, 1950, Benton, Kansas. Father of Vesta Marie McCune who died in the Belgian Congo in 1938 when serving as a missionary. Mr. McCune, an active member of the Benton church since he was 17 years of age, was a deacon for 40 years. Age 82 years.

Susan Arnold Nye, October 16, 1949, Sharon, Pa. Lifelong member of Central Christian Church and charter member of Christian Endeavor Society. A mother of six children, teacher of youth, worker in summer conferences, and missionary society member. She possessed a gentle, beautiful, Christlike spirit.

Mrs. Ida Bingham Stanger, March 21, 1950, Blacksburg, Va. Faithful member of the Blacksburg Christian Church, 81 years of age, and a devoted advocate of Christian missions. She is survived by a daughter, Byrdie Stanger of Blacksburg, and a son, Allen B. Stanger, Lynchburg College, Lynchburg, Va.

Mrs. Arrie Sartor, April 7, 1950, Bruceville, Ind. A faithful member of the Christian church and charter member of the missionary society. The memory of her life is an inspiration to all who knew her. Age 84 years.

Mary Emma Taylor, April 30, 1950, Santa Clara, Calif. Age 92 years. Member of First Christian Church of San Jose, and Santa Clara missionary society. Mother of the Rev. John Taylor, Portsmouth, Va.

Mrs. Belle Everett Hanna, January 22, 1950, New Orleans, La. Faithful member of the St. Charles Ave. Christian Church, and ardent worker in the Women's Council. President of the Seventh Street Orphan Home for years. She was greatly admired for her truly Christian life and lovable character. Age 89 years.

Mrs. Ervin M. Johnson, April 29, 1950, Raleigh, N. C. Beloved member of the Hillyer Memorial Christian Church and Women's Council. An optimistic, happy woman. One friend said: "Her glass was always half-*full*—never half-empty." Her Christian service reached far. She liked to work with others.

Missionary Worship Services

Theme: Lo, Here Is Fellowship

August

We Walk in the Light

CALL TO WORSHIP:

There is no small work unto God.
He required of us greatness;
Of His least creature . . . .
Stature superb and bright completeness.
—Anna Hempstead Branch

THE LORD'S PRAYER *(in unison)*

SCRIPTURE: This is the message we have heard from him (Jesus) and proclaim to you, that God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. . . . By this we may be sure that we are in him: he who says he abides in him ought to walk in the same way in which he walked.
—I John 1:5-7; 2:5, 6

LEADER: Jesus walked in the light of knowledge and understanding that constantly expressed itself in sensitiveness to the needs of people. Bernard D. Barton, a Quaker poet, over a century ago put into poetic words the characteristic Quaker doctrine of the "inner light."

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow,
Who reigns in light above.

Walk in the light! and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light enshrined,
In whom no darkness is.

Walk in the light! and thine shall be
A path, though thorny, bright:
For God, by grace, shall dwell in thee,
And God Himself is light.

We need inner light for effective Christian living. We need light, too, turned outward to the needs of the world. Ours should be a fellowship of light.

A group had been living without that outward searching light. Then light was turned on the needs of Hazel Green Academy; next on a children's home. Suddenly the members discovered a waiting world and a group that had never given more than ten dollars to benevolence and home mission work and nothing at all to foreign missions agreed to a missionary budget of two hundred and fifty dollars. The pastor of the church in writing to a friend spoke of his joy in the group and of his pride in their accomplishment in the field of missions once light was thrown upon needy fields.

Teach us, Lord, thy wisdom,
While we seek men's lore;
May the mind be humbled
As we know thee more;
Let the larger vision
Bring the child-like heart,
And our deeper knowledge
Holier zeal impart.
—Ebenezer S. Oakley

Those who have the inner light that comes from fellowship with God, who turn the light of serious study upon the needs of the world and in fellowship seek to meet them, can grow like the saint beloved of the child who enjoyed watching cathedral windows and described his friend as "a man the light shines through." Light can shine far through us if our gifts are generous acts of devotion.

OFFERTORY SENTENCE:

Thy love to me I ill could spare,
Yet dearer is Thy love I share.
—Robert Davis

HYMN: "We Give Thee But Thine Own" *(Christian Worship: A Hymnal,* 422)

MISSIONARY BENEDICTION

September

That Which We Have Seen and Heard We Proclaim

OPENING SENTENCE:

Man lives not for himself alone,
In others' good he finds his own;
Life's worth in fellowship is known.

LEADER: Christians belong to a goodly fellowship—a fellowship of proclaimers of the word, of doers of the word. We are bound together in common faith and in common concern.

Have you heard of the young man who offered a friend a bit of lava which he had picked up at some distance from an erupting volcano. When the friend took the lava, he almost dropped it in surprise at its great heat. The friend had this to say: "That is only a small bit of lava but it has been near other bits. Together they have retained the heat that might otherwise have been lost."

Can we as Christian people recapture the strong sense of fellowship and the warmth of zeal in a common purpose that characterized the early Christians? We have multiplied resources and physical power but our age has lacked the strong incentive that sent those first Christians forth in an aggressive ministry. Let us meditate on that as we listen to the Scripture for today.

SCRIPTURE: The life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete.

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.
—I John 1:2-4; 4:7-9

A PRAYER POEM:

O Master of abundant life
From natal morn to victory's hour,
We look to thee, heed thou our plea,
Teach us to share thy ageless power.
—Ferdinand Q. Blanchard

A PRAYER HYMN: "Lord, Speak to Me, That I May Speak" *(Christian Worship: A Hymnal, 470. Omit second stanza.)*

LEADER: The hymn, "Lord, Speak to Me, That I May Speak," written by Frances Ridley Havergal, was first entitled, "A Worker's Prayer," and was accompanied by the line from Romans 14:7, "None of us liveth unto himself." This line in the *Revised Standard Version* reads: "None of us lives to himself." "Life's worth in fellowship is known" is truly the voice of Christian experience—fellowship with God, fellowship with other Christians, fellowship in prayer, fellowship in study and service.

May I tell you of a productive fellowship. A university professor in China writes:

"A day or two ago I met a young man who is a very earnest Christian, a graduate of a Peking university. He has considered serving the Lord as a merchant and has decided against it, though I think he might make a successful merchant. He has considered being a preacher but has decided that preachers will be condemned as non-productive. He loves the land.

"Now he intends to find a location near Shanghai where, in association with Christian friends and relatives, there can be a project for raising bees, chickens, and fruit trees, the surplus products of which can be sold in the city to support their work as Christian witnesses. I think the method promises to be productive of effective preaching for the NEW ERA. This young man thinks Christian preachers can now make their own living, as did the Apostle Paul. I think Christianity is not finished in China. It is just beginning."

All Jesus taught can arise in a devoted group like that—the Beatitudes, the Golden Rule, the parables. They can arise in us if we will them to.

Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do.

OFFERTORY SENTENCES *(to be read or sung, a stanza of the hymn "Lo, Here Is Fellowship")*

To give as do in waving field
The spears of golden grain!
When buried seeds in bounteous yield
Respond to sun and rain
Till harvest garners them for bread:
'Tis fellowship indeed
When fruiting blades unite to fill
World granaries of need!

MISSIONARY BENEDICTION

WORLD CALL NEWS ROOM

MRS. Edwin Marx, missionary to China, was killed instantly in an automobile accident near Versailles, Ky., May 5.

Dr. and Mrs. Marx went to China in 1918 when he became professor in the University of Nanking. They were in Nanking during the uprisings of 1927 and the Japanese attack in 1937. Through their personal sacrifices they became trusted friends of Chinese Christians.

Mrs. Marx

Mrs. Marx returned to the United States when the State Department requested missionaries to leave China in 1941. Dr. Marx followed in 1943 on the MS "Gripsholm."

Since January, 1949, Dr. and Mrs. Marx have made their home in Lexington, Ky., where he is professor of religion and philosophy in Transylvania College. Dr. Marx was in the accident with Mrs. Marx but was not hurt.

———

Russell F. Harrison, former national director of intermediate work in the department of religious education of The United Christian Missionary Society, has been named national director of youth work.

Miss Mildred Jarvis will be working with Mr. Harrison as assistant national director of youth work. Miss Jarvis, a native of Ashville, N. C., was in business when she decided to enter full-time church work. She graduated from Transylvania College in 1946 and has done her residence work for her Master's degree at The College of the Bible, Lexington, Ky.

For the past two years Miss Jarvis has been director of Christian education at the Euclid Avenue Christian Church, Cleveland, Ohio.

———

WARNING: Relief packages from United States to Disciple missionaries in Japan are being mis-sent to APO numbers. This is *not* according to postal regulations, and if the practice is continued, APO privileges for missionaries will be discontinued.

Friends of missionaries, therefore, are advised by the foreign division of The United Christian Missionary Society to send relief packages to missionaries at the following address:

354 Nakasato Cho.
Kita Ku
Tokyo
Japan

———

The honorary degree of Doctor of Humane Letters was conferred upon John Long, president of Southern Christian Institute, Edwards, Miss., by Natchez College, Natchez, Miss., at the annual commencement, May 18. Natchez College is a four-year secondary school for Negroes which is supported by the Southern Baptist church.

John Long has been president of Southern Christian Institute since 1933. He is a graduate of Eureka College and has done graduate work at Vanderbilt, the University of Chicago, and Peabody College.

———

Regular loans to the amount of $4,494,000 had been made by the Board of Church Extension on April 30. There is available to the churches an additional $1,495,000. These are the largest totals in the history of the board.

Grant loans of $96,145 to mission churches in the United States, Canada, and Puerto Rico had been completed, with $41,125 available when the churches are ready for it.

———

John E. McCaw, national director of student work in the department of religious education of The United Christian Missionary Society, will become dean of the Bible College of Drake University, Sept. 1.

Mr. McCaw, son of missionary parents, is a graduate of Drake and holds his B.D. degree from Chicago Theological Seminary. He was for a time director of the Interchurch Council of the University of Chicago in charge of religious work among Protestant students. He is chairman of the executive committee of the United Student Christian Council.

Mrs. McCaw, accomplished pianist, is the daughter of Mr. and Mrs. Dale C. Gambs of Des Moines.

———

George Cherryhomes arrived in San Francisco from China early in June to join his wife, the former Margaret Kennedy,

(*Continued on page* 42)

United Christian Missionary Society Commissions Missionaries

Dr. C. M. Yocum (standing left), chairman of the foreign division, presents Mr. and Mrs. Keith Salmonson and Ruth Kinney to Pres. H. B. McCormick for commissioning to India. Seated are (left to right), Virgil A. Sly, secretary for Africa, and Mr. and Mrs. Donald McMillan, missionaries to the Belgian Congo. These five missionaries were commissioned in Graham Chapel May 17.

Harold M. Lambert Photo

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World Call News Room

(*Continued from page 40*)

and their son Christopher. After the birth of young Chris in the Philippines, Mrs. Cherryholmes tried in vain to rejoin her husband in China. She returned to the States in May. The family, now reunited, will try to return to China from here.

———

Samuel Catli, Philippine national, arrives in the United States in June to visit churches here. Mr. Catli, in charge of Christian education in the Philippine Federation of Christian Churches, is fraternal delegate to the World Convention on Christian Education in Toronto, Canada. He will return to the States to attend the International Convention in Oklahoma City in October.

———

Leo K. Bishop, Disciple minister and Midwest director of the National Conference of Christians and Jews, left May 30 for Europe, where he will attend two conferences launching a World Organization for Brotherhood patterned after the National Conference program on this continent.

Clifford Weaver, retired pastor of the First Christian Church, McKinney, Tex., died April 22 at his home in McKinney. Mr. Weaver, a graduate of Eureka College, and his wife went to Japan as missionaries in 1900. They were largely responsible for the founding of the Tennoji church in Osaka.

After his return from Japan in 1907, Mr. Weaver served Disciples in many fields. He was pastor in McKinney for more than a quarter of a century before he retired in 1946. In 1930 he was chairman of the board of managers of The United Christian Missionary Society.

———

First Christian Church, Columbia, Mo., celebrated on June 4 the twenty years of service of their pastor and his wife, Dr. and Mrs. C. E. Lemmon. Dr. Lemmon is literary editor of WORLD CALL.

Missionary Register

Arriving from the Field:

Anna Cowdrey will arrive from Bilaspur, India, early in July. She retires this year after 38 years of service in India.

Veda Harrah arrived May 30 on regular furlough from Pendra Road, India.

Georgia Bateman, Martha Bateman, and Ruth Musgrave arrived late in June on regular furlough from Belgian Congo.

Mr. and Mrs. R. Q. Adams and family arrived June 1 from Coronel Oviedo, Paraguay, on regular furlough.

Departing for the Field:

Ruth Mitchell sailed June 1 for Bilaspur, India.

Hallie Strange returned June 18 to Pabellon, Mexico.

Edwin L. Becker, since 1944 national director of town and country church in the department of church development and evangelism of The United Christian Missionary Society, has resigned to take advanced work at Yale University. Mr. Becker, a graduate of Drake University, holds advance degrees from Yale Divinity School and the University of Wisconsin.

He will be supervisor of religious field work and lecturer on the rural church at Yale while working on his Ph.D. degree.

———

The board of trustees of The United Christian Missionary Society accepted six missionary volunteers in its May meeting: Jack Terrell Barron, Mr. and Mrs. Wilbur Gearhart, Lynn Arthur Keyes, Hu-Ellen Steele, and Nancy Lou Summers.

These young people will now complete their preparation for foreign service with the guidance of the recruitment secretary of the Society and then will be presented to the board of trustees for appointment to their chosen fields.

———

Mrs. Andrew F. Hensey died suddenly at her home in Lexington, Ky., May 22. Dr. and Mrs. Hensey were missionaries to the Congo from 1905-1927.

She is survived by her husband, one brother and one sister.

Book Chat

(*Continued from page 18*)

est bishops of the Methodist church, explores this theme of paradox—truth within a contradiction—in a series of twenty-one sermons aptly given a paradoxical title, *The Lion and the Lamb.* The author writes these fine sermons around such seeming contradictions in our Christian system as "Logic and Life," "Sin and Grace," "Judgment and Forgiveness," "Gentleness and Austerity," "Humility and Assurance," "Weakness and Strength," "The Mind and The Heart," "Necessity and Freedom."

As the titles indicate, Christianity as a system of faith embraces both ends of each of these opposites and the truth is found within the tensions produced by them. Without the tensions between these opposites our faith would lack vitality. As Chesterton once put it, most heresy is an accent on some phase of the gospel which has a neglected opposite. A good example is in the paradox of the divinity and humanity of Jesus. In Christian history, heresy has been trumped up from both attitudes, sometimes by the humanists who deny his divinity, and sometimes by the mystical religionists who would deny his humanity. The truth lies within the paradox of both his divinity and humanity.

THE sermons of John Homer Miller, pastor of the Hope Congregational Church of Springfield, Ohio, are growing in popularity, simply because they make good reading, have a copious literary reference, and are aimed at helping people. His latest volume, *Take a Second Look at Yourself,* is on such themes as a troubled mind, littleness, the value of solitude, healthy-mindedness, mental self-reliance. The themes are clear and the discussion interesting.

Books Mentioned on Page 18

DIARY OF A DEAN, by The Very Reverend W. R. Inge. New York. The Macmillan Co. 228 pp. Price, $3.50.

THE DILEMMA OF AN IDEALIST, by David Bryn-Jones. New York. The Macmillan Co. 300 pp. Price, $3.00.

THE LION AND THE LAMB, by Gerald Kennedy. New York and Nashville. Abingdon-Cokesbury Press. 233 pp. Price, $2.50.

TAKE A SECOND LOOK AT YOURSELF, by John Homer Miller. New York and Nashville. Abingdon-Cokesbury Press. 187 pp. Price, $2.00.

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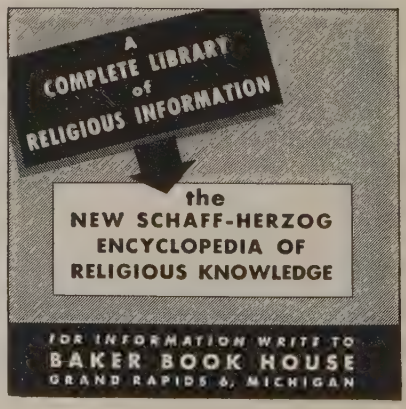

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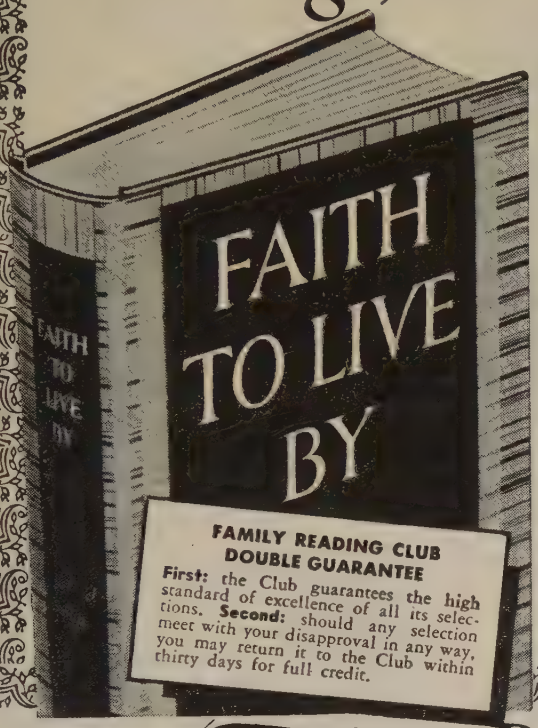

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- A FAITH TO FACE THE DAILY GRIND
- A FAITH TO OVERCOME PESSIMISM
- A FAITH TO OVERCOME HANDICAPS
- A FAITH TO OVERCOME SIN
- A FAITH TO OVERCOME OBSESSION
- A FAITH TO OVERCOME FEAR
- A FAITH TO OVERCOME MARITAL DISCORD
- A FAITH TO STRENGTHEN THE HOME
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"Victory to Christ" Is Proclaimed in Rural India

GOOD FRIDAY in the village of Keontadabri. A sturdy peasant of Free India sat down in the front room of the parsonage which serves as a church. "I have never before fasted on Good Friday," he said, "but this year, as I think about the death of my Lord, which earned salvation for me, I do not feel like eating."

Others entered quietly and reverently. For several hours—the hours when our Lord hung on the Cross—the little church of fourteen families, several fresh out of idolatry this year, read the sobering but thrilling story of salvation, sang the hymns of the Cross, prayed one after another, and listened to their pastor lay on their hearts the fact that their sins have been nailed to the Cross.

In nineteen other *churchlets* scattered across 200 square miles of the Indian plain, other groups met to worship the God of their salvation on the day, the Good Day, when salvation was first won.

* * * *

SATURDAY NIGHT in Lata village; a crowd of several hundred Christians and their non-Christian relatives were in the village square. A small electric generator purred behind a mud hut; the portable movie projector glowed, and on the screen there appeared the moving picture of the Crucifixion and Resurrection of the Master and Saviour.

The young people of the church arranged the meeting. Graduates of our high school sixteen miles away in Bilaspur led the singing. They prayed with great earnestness that all might know the power of the Risen Lord. Then toward midnight when the meeting broke up, the young people made preparations for the sunrise prayer meeting.

EASTER MORNING services in Lata started while it was still dark. I rose and slipped quietly out of the village but saw the lighted lamps at the improvised open tomb where the Christian women were assembled to hold the sunrise prayer meeting. As my cycle passed through Amora I saw the entire church membership, lights in hand, going out to the cemetery to hold their sunrise prayer meeting in God's Acre, and to testify to their faith in the resurrection of the dead.

Three miles later on at Navalpur, the church assembled in a little outdoor garden made for Easter morning. I called to them, "He is risen." They answered with the formula for the day, "He is risen indeed."

At Takhatpur the sunrise meeting was ending and four candidates for baptism were led down to the river and baptized amid the rejoicing of the congregation. After a bite of breakfast I went on to Pendridih where the Easter morning service was held. The big church was full with over 200 people, and there were eight baptisms. At the leper home I found a waiting congregation which greeted me with "Victory to Christ."

* * * *

All this is but a part of Easter in and near Takhatpur. Altogether there were fifteen baptisms and 164 meetings in the 20 branches of the Takhatpur church. In three places the Easter story was told in drama; nineteen sunrise prayer meetings were held.

Refreshed and cheered and more certain of their faith than ever before, the 1,200 Christians of the Takhatpur area face forward.

—D. A. MCGAVRAN, *Missionary*
—G. SAMUEL, *Pastor*

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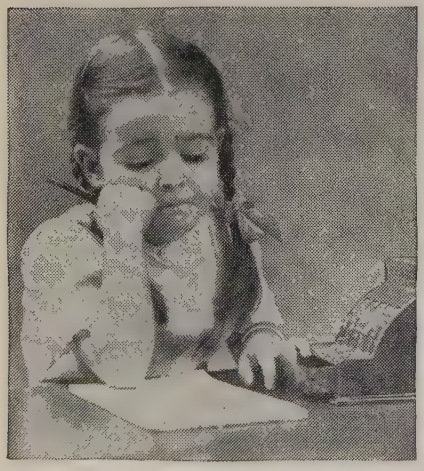

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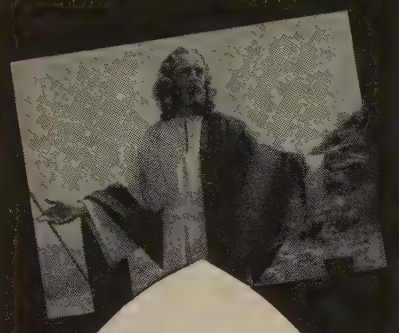
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World Council of Churches Receives a New Gift

GENEVA (RNS).—A new gift of $250,000 from John D. Rockefeller, Jr., will enable the World Council of Churches to purchase and renovate the Chateau de Bossey at near-by Celigney which houses its Ecumenical Institute. Until now the Council has rented the chateau. Mr. Rockefeller presented the World Council with a gift of $1,000,000 in 1945, half of which was used to establish the Institute.

"Laymen of all professions," said Dr. W. A. Visser 't Hooft, the Council's general secretary, "will continue to meet and discover their specific Christian vocations in secular fields of work."

During the first three years of operation, 443 men and women, representing 15 denominations from the Anglican, Protestant, and Eastern Orthodox communions, attended the Institute. They came from 45 countries in Europe, Asia, and North and South America.

Publications Received

THE HANDICAPPED CHILD. A Guide for Parents. By Edith M. Stern with Elsa Castendyck. New York. A. A. Wynn, Inc Price, $2.00.

NICOLAS BERDYAEF: CAPTIVE OF FREEDOM, by Matthew Spinka. Philadelphia. Westminster Press. Price, $3.50.

PALESTINE IS OUR BUSINESS, by Millar Burrows. Philadelphia. Westminster Press. Price, $2.50.

PASTORAL PSYCHOLOGY, by William Goulooze. Grand Rapids, Mich. Baker Book House. Price, $3.50.

THE BOOK OF ISAIAH. Volume Two in Harper's Annotated Bible Series. By Julius A. Bewer. New York. Harper & Brothers. Price, 75 cents.

THE HISTORIC FAITH AND A CHANGING WORLD, by W. Norman Pittenger. New York. Oxford University Press. Price, $2.50.

ASKING THEM QUESTIONS. Third Series. Problems in Religious Faith and Life Answered. New York. Oxford University Press. Price, $2.00.

PRELUDE TO THE FUTURE. *The First Hundred Years of Hiram College 1850-1950.* By Mary Bosworth Treudley. Published by Association Press for the College Book Store, Hiram College, Hiram, Ohio. Price, prepaid, $2.50; postpaid, $2.71.

THE RELIGIOUS FILM ASSOCIATION CATALOGUE OF FILMS FOR CHURCH AND COMMUNITY USE. New York. Religious Film Association, Inc. (1950). 96 pp. Price, 50 cents.

RELIGION AND THE CURE OF SOULS IN JUNG'S PSYCHOLOGY. Hans Schaer. Translated by R. F. C. Hull. New York. Pantheon Books, Inc. Price, $3.50.

MY CHRISTIAN RESPONSIBILITY, by William H. Stannard. Boston. Christopher Publishing House. Price, $1.75.

VOICES IN THE WIND, by Clyde Edwin Tuck. Boston. Christopher Publishing House. Price, $1.75.

HEART THROBS FROM THE BENCH, by Minter L. Wilson. Boston. Christopher Publishing House. Price, $3.00.

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Misled Travelers Return Home

Mrs. Kay A. Smith, a member of the Western Area Staff of the Home Missions Council of North America, has written the following true story of one migrant family that was helped by services rendered interdenominationally in migrant centers. The story is taken from WESTERN HARVEST, a bulletin published by the Western Area of the Home Missions Council.

ROSIE came to the door looking for the lady with the hat. She explained to the "hat lady" that her mother wanted her to come—"The baby is sick."

The missionary knew Rosie for she had been coming to the home missions center for migrants whenever she was released from home. Sometimes this little six-year-old girl had to stay home all day to take care of the baby.

The missionary went with Rosie to the shelter where she found the mother with the sick baby. She offered to take the little woman to the doctor in the near-by town.

On the way to town, and in the days that followed, the Salazar's story was revealed.

There were four in the family: two small children and the parents, both of slight build. They had lived in a city in Texas where the father had worked for Western Union for six years. It seemed to be a happy little family. The wife, however, spoke of not getting along well with her mother-in-law—the mother-in-law did not like her because she had been married before.

A zealous recruiter from a big company came along and urged the family to go North to work in the beet fields. He painted glowing pictures of the big wages, and told of attractive places to live and to work. He also assured the mother that she could get work in a near-by factory. With a great number of other families, they were enticed to go North as early as April.

The journey was made in a large, uncomfortable truck. The ride was hard and long and the mother was not very well when the destination was reached. The trip was expensive and the truck driver was anxious to be paid promptly.

A man who made the Spring placements in the northern states sent the Salazars to Wyoming. The snow still covered the ground and there was no beet work for weeks. Nowhere could the family find the promised factories. The father worked as much as he could when there was beet work to do, but he was unable to earn enough for adequate food.

When the mother became ill and had to see a doctor, he told her the pain in her side was hunger and advised her to eat lots of vegetables. He also gave her a paper with the name of vitamin pills he thought she should take.

At this point in her story the mother turned to the "hat lady" and said, "But how could I eat lots of vegetables when I had no money? I give the food to the children first."

"Did you get the pills?" interjected the missionary.

"No, I never did. I finally lost the slip he gave me," said Mrs. Salazar.

The family left Wyoming in July to move farther south into the vegetable area of Colorado. Here the work was not as difficult as beet work. Since they had saved no cash, both parents went to the fields to pick beans. Rosie then had to watch the baby and now the mother supposed the baby was sick because Rosie was not old enough to take proper care of him, or had given him something to eat which he should not have had.

Still the family earnings were meager and the parents were becoming more and more concerned about the months ahead. The mother felt that it would be best of they could get back to Texas. The missionary, when asked, encouraged them to return to their home and friends. The father was sure he could get his old job again.

The family left on a truck with forty or fifty others, headed for Texas. Before leaving they again sent Rosie for the "hat lady." They wanted to thank her and to get her address so that they could write to tell her how they got along.

Yes, the Salazars have gone, but not the memory of them. They entered the missionary's life for a brief span with their problems, and have traveled on. Their problems are typical of many migrant families.

As one reflects on the total problem involving two and a half million migrant workers, he prays, "America, awake and have a concern for people . . . not for just the crops!"

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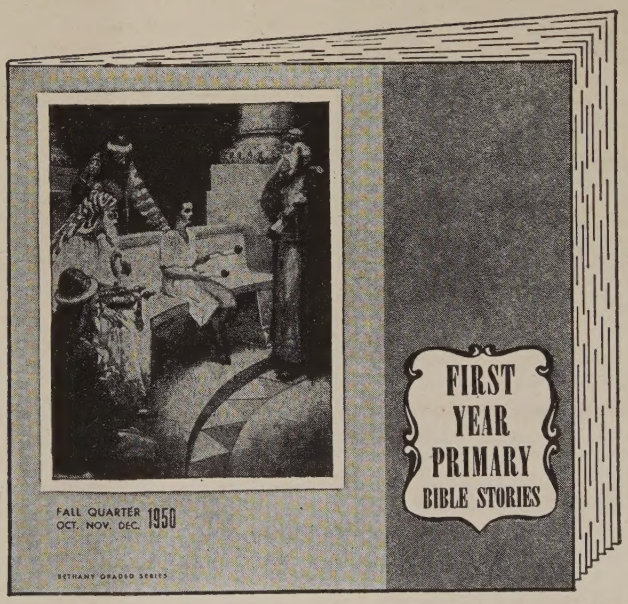

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Here and There . . . with *World Call*

Dear World Call Reader:

New things are in the air! With the approach of the new missionary year, women are looking forward to the official launching of the Christian Women's Fellowship. World Call joins them in this forward look.

The Christian Women's Fellowship opens the way to many fields, new in the realm of study and service of women's groups. World Call will provide a wealth of material for stimulating programs and discussion in all of these fields. Women well know the eminent worth of World Call for worship and mission study programs, but as the Christian Women's Fellowship enlarges the scope of women's work it will prove of even greater value.

In planning programs you will want a complete 1949 World Call file with the 1949 index, and all 1950 issues.

Mrs. Faith B. Townsend, state World Call secretary of Ohio, is thinking of something new also, as she advises her constituency to "take World Call." She continues, "That is the simple, direct, and interesting way to get a *new* look and a broader, more understanding perspective of today's world. . . . In addition to being a publication which should be in every one of our church homes, its interesting make-up, the nature and the quality of its articles, its pictures and its news have made it one of the top church publications of Protestantism. . . . Its cost is very small; its value great. . . . We know you will thoroughly enjoy that '*new* look' it will give you."

We of World Call have been thinking in terms of a "new look" for those who do not read World Call. Surprising as it may seem, there are some, you know, who do not subscribe! They should have the new look, too, so we made a special offer for new subscribers.

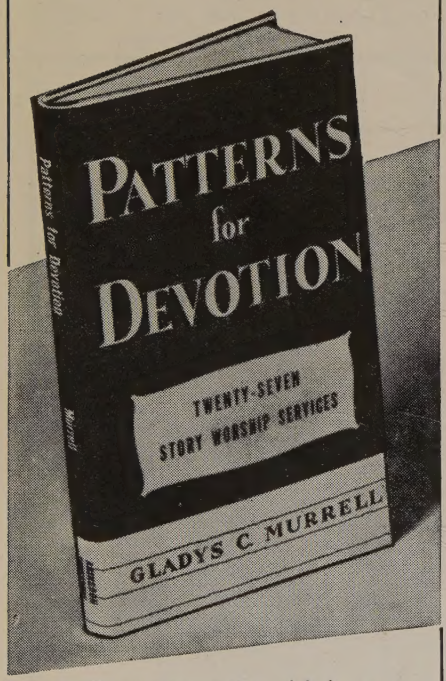
All *new* subscriptions received *before* June 30, 1950, will give the subscriber World Call for one year *and* ONE MONTH at no extra cost. Do you have some friends who do not read World Call? Tell them about this offer, or send it to them as a gift. Remember the Ten Per Cent Legion! Each subscription is a step toward a higher bracket of Ten Per Cent Legion churches.

You might even step over into the Twenty Per Cent group and receive the blue ribbon, gold seal Award of Honor. Churches with the highest per cent of World Call readers will be recognized at the International Convention.

That reminds me of some good news I would like to share with you. For the first time in several years, World Call will have a luncheon on Thursday at the International Convention in Oklahoma City, October 9-15. Those of you who remember our luncheons in years past will look forward to attending another one. This is a sort of advance announcement, so look for further word in the September World Call from your no longer *new* secretary.

—Evylin R. Gribble
National World Call Secretary

The NEW Book of Worship Services by GLADYS C. MURRELL



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The themes are those which concern all Christians in their daily lives—duty, mercy, brotherhood, contentment. Special services for Christmas and Thanksgiving are included.

Adaptable to various lengths of time, rich in illustrative material, these inspiring services will enable the busy leader to conduct effective, memorable worship programs.

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Missionaries' Son in Palestine

Mr. and Mrs. Norman McClare Moody flew to Palestine recently where they are working with the American Friends Service Committee. Son of Mr. and Mrs. J. E. Moody, Disciples' missionaries to India for 25 years, Mr. Moody is initiating an agricultural project servicing the Arab village of Turan. His wife is working in a community center in the old city of Acre, near Nazareth.

Last Column

Holiday Happiness

Among the hills God gave us rest,
Long care-free hours, with quiet blest.
Changes He gave in food, air, scene;
While all the fright'ning miles between
Lowland station and hill resort
In mem'ry shrank to journey short.
Forgotten soon the work of the plains,
Forgotten, too, the sorrows, pains
We'd suffered there in all that heat
Oh, blessed days of rest so sweet!

To sleep, to eat, again to sleep;
No hours to watch, no schedule keep;
To read, to write, and always talk;
To play, to sing, go for a walk;
In perfect freedom, without a care,
To roam the hills, just when and where
One's holiday heart bid him go.
Oh, thus 'twas sweet to have it so!

But sweeter yet than hours of ease,
Of holiday joys the best were these:—
To go to church on Sabbath Day
In proper hat-and-gloves array;
To sense anew true Sabbath rest;
In holiness worship and be blest;
To sing the songs in childhood sung;
To hear God's word in one's own tongue.

—Leta Mae Brown
June, 1948

Good Will

The most precious thing anyone can have is the good will of others. It is something as fragile as an orchid, and as beautiful. It is more precious than a gold nugget and as hard to find. It is as wonderful as a great turbine and as hard to build. It is as wonderful as youth, and as hard to keep. It is an intangible something, this good will of others, yet more to be desired than gold. It is the measure of a man's success and determines his usefulness in this life.—Exchange.

Dear World Call:

In "Crusade Progress," April 1950,
'Tis said that in the year of 1920
The Cobbles were in Hartford Seminary—
A fact of which we both are very wary!

We never know where "progress" will be made—
At home, abroad, or maybe the Crusade.
But when by typographical mischance,
My age, by 12 years, you suddenly advance! . .

I wonder:
Was I then an African child-bride?

—Mrs. Robin R. Cobble
(Note: the 1920 should have been 1932.)

The drastic regulations in Denmark, by which two-thirds of much production is earmarked for export, are going a bit too far, in the opinion of a young Dane who had just become the father of triplets. Exhibiting the infants to him, the nurse inquired "Which one do you want to keep?"

—*N. Y. Times Magazine*

THE STORY OF ONE WILL

SOME years ago in one of our midwestern churches, the minister had a well-accredited scholar speak for several successive evenings. One of the lectures dealt directly with the stewardship of remembering the church and her interests in Wills.

As the minister visited with one of his businessmen some days later, he asked his parishioner: "How does it happen that in other church bodies men of affairs remember the church in their wills, but our men seldom do?" It caused the businessman to think.

In due time another minister, likewise interested in the work of the Kingdom, came to serve this church. The businessman sought the new minister's counsel on how he could best make his money serve. The minister gave highminded help.

One day the minister was asked to review this man's Will. After reading it carefully, he said: "You have done well in remembering our church, the philanthropic interests in our city, and many of the causes of the church. But I do not find where you have remembered the ministry which has been largely responsible for the gains of the church." Legal advice was sought on how the ministry could be helped.

When the businessman died, the Pension Fund was notified of a bequest of $50,000.00 to be used for old preachers.

This man will be long remembered for his help to the ministry. He steadied the faltering footsteps of many godly messengers of the gospel facing the setting sun!

It all happened because one man was alert to the needs of the Kingdom, and two well-informed, devoted pastors gave vision and wise counsel.

How many, now living, might like him have the satisfaction of a great partnership with God on behalf of the ministry, and go on doing good in immortality!

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